

# The Baptist Record

...THY KINGDOM COME...

OLD SERIES—VOLUME LXII

Jackson, Miss., May 26, 1941.

NEW SERIES—VOLUME XLII No. 22

## Who's Who and What's What

The "open door" policy was insisted on in China by Secretary John Hay, and is a definite policy of this government. We have prayed for open doors in mission fields, but now speak of closed doors for certain areas. But we are blessed in having open doors in heaven, whatever may happen on earth. John on the Isle of Patmos says in Revelation 4:1, "I saw and behold a door opened in heaven." It had been shut but was now opened. In the Gospel of John we hear Jesus say, "Ye shall see the heavens opened." If every other door were closed, this one remains open.

Dr. A. B. Wood preached Sunday morning and evening for Pastor Wyatt Hunter in First Church, McComb, as Brother Hunter is preaching in the meeting in Forest. The meeting began Wednesday the fourteenth and will run through the second. Dr. Wood says the attendance is the best he has had in any meeting in Forest.

Forty-first Avenue Church in Meridian invites the public to share its hospitality in special services May 28 to June 2. On Wednesday evening the Sunday School will be featured; on Thursday the W. M. U.; on Friday the B. T. U.; on Sunday morning a consecration service; on Sunday evening an unveiling service; on Monday, "Viewing the Exhibits."

Three of the Mississippi College students, Messrs. Joe Skinner, Joe Allman and David Byrd, are this week helping Pastor J. P. Kirkland in a young people's revival in First Church, New Albany. Many of the students will be out in evangelistic meetings during the summer.

Dr. Dotson M. Nelson, Jr., preached morning and evening last Sunday at Clinton. He is the only son of the President of Mississippi College and has recently finished his work for the doctor's degree in the Louisville Seminary. He was heard with great interest by his friends in Clinton. He is now pastor of a good church in Kentucky.

The President of the Northern Baptist Convention was heard on the radio Monday, May 26. His theme was that of the Convention itself: "The Sufficient Christ for a Suffering World." This Convention, like our own, met in a time of world tumult and necessarily reflected something of present world conditions.

President Roosevelt said that one-third of the families in America have not enough to eat. Let them quit drinking liquor and there will be more to eat and more money to buy something to eat. It is said that in a New England city many years ago, canvass was being made for food for the poor. One man who was asked for a contribution said he would give a barrel of flour to every family where there was no drinking of alcoholic liquor and no use of tobacco. The committee was amazed at his generosity, but could find no such family.

Recently it was my privilege to be in a series of revival services with Dr. L. B. Cobb and First Baptist Church of Union, Mississippi. The Lord blessed the services in a great way and I feel that His blessings were showered upon us largely because of the earnest efforts of Brother and Mrs. Cobb. They are real Christians and soul winners. The good people of Union speak in the highest terms of them. When Dr. Cobb went to them they were pressed with a debt, now they are running a good surplus in the treasury, and the church is well organized in every way. Several people said, "Dr. Cobb is not just a good organizer and a good man, but he is a splendid preacher." The First Baptist Church of Union certainly knows how to treat a visiting preacher. May the Lord lead them on to greater victories.—S. A. Murphy, New Orleans, La.

Clarke College Alumni hold their annual banquet on Friday night of this week. They have asked the editor to speak to them at this time. He has chosen as his subject, "The Education of Moses."

Dr. E. D. Solomon, first vice-president of the Southern Baptist Convention, has accepted an invitation to attend the next meeting of the Mississippi Convention at Meridian. Dr. Solomon was once pastor of Fifteenth Avenue Church in Meridian.

Throughout the Southern Baptist Convention June 29 is set aside as Christian Education Day. It is hoped that the Sunday School superintendents and the pastors will take notice of it and arrange beforehand for a program which will show the people something of the achievements and needs in this line. A good sermon on Christian Education is one of the great needs of the hour. President D. M. Nelson is prepared to furnish some information on this line. Mr. Frank E. Skilton thinks this a good time to round up all subscriptions to the Now Club, which supports Christian Education.

We appreciate the kindness of many friends in sending news items and other short articles for The Record. It will save space if they are made brief, and will save time if they are typewritten. We know of course that not everybody has a typewriter.

The friends of Dr. R. A. Lindenmeyer of Memphis sympathize with him in the serious illness of his son at the Baptist Hospital in Jackson. The young man is a student in Mississippi College from which his father was graduated some thirty years ago.

We were shocked at seeing the report of the death of Rev. Fleetwood Ball at Lexington, Tennessee, on May 1. Brother Ball was the son of Rev. Martin Ball, who was some years ago pastor in Winona and Clarksdale and who conducted a column in The Record for several years. The son was born at Cherry Creek, Miss., educated at Union University and pastor for 34 years at Lexington, Tennessee; was 25 years recording secretary of the Tennessee Convention, and for forty years wrote news notes for the Tennessee paper. He leaves three daughters.

Rev. L. V. Young and his family have moved from Hazlehurst to Clinton. On account of ill health Brother Young has had to give up temporarily all pastoral work.

The Honorable Aubert C. Dunn of Meridian, former district attorney and member of Congress, who since January has been a student in the Southern Baptist Theological Seminary at Fort Worth and who is continuing his studies there in the summer school, will after July 10 be available for meetings until the Seminary opens in September. Those who will be interested in having Mr. Dunn preach for them in meetings should write him at 1433 Gambrell Street, Fort Worth, Texas.

The story is told that in a storm at sea the captain of the vessel was approached repeatedly by a nervous passenger who wanted to know if the ship was going down. The captain had several times tried to relieve the distress of his passenger and finally took him to a place overlooking a long table where men were engaged in gambling; and said, "When you see those fellows quit playing cards, then you may know that we are in real danger." We thought of this when we read of the uneasiness about the British being starved to death, and read at the same time that in England 20,000 tons of grain are used every week to make beer. As long as this amount of bread is turned into alcoholic drinks, why worry about sending wheat to suffering England. And what is said of England is true of the countries on the continent of Europe.

## HUNGARY IN WAR TIME

By Plautus I. Lipsey, Jr.

(In a previous series of articles, the writer told of his journey to Europe last summer and some experiences in Italy, Hungary and Rumania. Resuming his narrative, he takes up the story on July 15, in Kolozsvár, chief city of Transylvania, then in Rumania but two months later rejoined to Hungary.)

In Kolozsvár, the Transylvania metropolis, its mixed Hungarian and Rumanian populations excited by the prospect of war between the two mother states, I found myself isolated from both Budapest in Hungary and Bucharest in Rumania. Unable to get telephone connection with either capital, I decided I had better go back to Hungary and my news office in Budapest. On the surface the anti-Jewish movement was quiet except for the increasing legal restrictions which were gradually reducing the economic opportunities and civil liberty of the Jews.

Coming early to the railway station, I found it crowded with Rumanian soldiers. I had to stand in line before the ticket office where service was very slow. Just at train time I got to the window and in order to hasten matters bought my ticket only to Oradea, a junction city, rather than to Valea lui Mahai, the border town where I hoped to arrive. The ticket seller could give me the simple ticket to Oradea quickly, but had to make out a special form for the more complicated journey.

In a foreign country, especially in disturbed times, I usually try to double or triple check all important information. So at Oradea I asked a soldier in my compartment if our train was going to Valea lui Mahai, and he said no. I hastily got off, but a porter whose aid I sought put me back on the same train.

The train ticket-taker came while our train was speeding northward, almost parallel with the Hungarian frontier and along a line of Rumanian fortifications. He showed suspicion when I did not have a ticket to Valea lui Mahai, and brought in as interpreter a courteous Jew. In German I explained as best I could why I had not taken the full ticket in Kolozsvár. My story did not seem very sound, but the train official finally accepted it, selling me a ticket and keeping (without my mentioning it) a considerable amount of change from my Rumanian bill.

In Valea lui Mahai I had to wait three hours for my short line train across to the Hungarian station. There was nothing to do but sit, and walk up and down, and get a lunch of cheese, bologna and bread in a hut across the dusty road. Soldier guards and customs officials observed me casually all this time, holding my passport but making no inspection of my baggage. It was only when the one-coach train backed in and I climbed on with my single suitcase, that the customs men went into action. Two civilian clothesmen came aboard, backed by three soldiers with rifles and bayonets fixed. I was the only passenger.

The officials required me to open my baggage, and started tumbling my clothing about. One of them began poking his fingers in my pockets. I have crossed national frontiers hundreds of times but this had never happened before. Angered, I drew back in a fighting attitude and uttered a shout of protest. The official desisted.

The other official discovered my booklet of traveler's checks, which had not been recorded in my passport as currency. He began to make loud complaint that this was "valuta"—money—which I had no right to carry out of the country. I grabbed the booklet and yelled as loud as I could, in German, "That is not valuta!" We carried on this small-boy-like debate for some time, a duel of yelling in a language foreign to both of us. The

(Continued on Page Sixteen)



## Sparks and Splinters

St. Genevieve, Mo., is the oldest town in the state and has had a Baptist church in it for only one year. Organized with about 20 members it now has 89.

Dr. Zimmerman says in the Baptist Beacon of Arizona that the churches in California which have made application for membership in the Southern Baptist Convention are made up of people who have gone from our Southern Baptist churches and believe the same things as Southern Baptists. We quote further: "They have never affiliated with the Northern Churches and never will. They did not separate from them for they never had any connection with them. And should they be denied affiliation with the Southern Convention, they would remain as an independent body carrying on their work as best they could."

The applications of churches in California for membership in the Southern Baptist Convention was referred to a special committee. This committee asked for twelve months in which to study the question and make its report.

The Watchman-Examiner in commenting on the age of Chief Justice Hughes, 79, says that it is a good thing that he is not a Baptist preacher as his father was, for he would have been turned out of his job long ago.

It is said that the Eighteenth Amendment put 177,000 saloons out of business, and the Twenty-first Amendment has put 460,000 in operation.

Jacob Gartenhaus, apostle of Southern Baptists to the Jews, introduced his wife to the Southern Baptist Convention, the first she had attended. He has been in this service for twenty years.

Dr. W. S. Abernethy after 20 years as pastor of Calvary Church in Washington City, announces his purpose to retire from active service Dec. 31. He has been pastor in Illinois and in Kansas City, Mo. He has also been president of the Northern Baptist Convention.

The Protestant schools in Spain have been closed pending an investigation of their religious teachings and policies. The importation of Scriptures into the country has also been prohibited. Evangelical meetings are once again permitted in Madrid, but the 20 Protestant pastors who fled from the country during the war have not been permitted to return.

Rev. N. R. Stone has been in meetings in Mobile and Pensacola and Punta Gorda, Florida. In Punta Gorda the pastor said it was like Pentecost. Brother Stone is now in Mayo, Florida. He can be had for meetings or Bible conferences. Address 3746 Northview Drive, Jackson, Miss.

Zion Hill Church, five miles east of Hattiesburg, conducted a B. T. U. study course April 28 to May 1 with an average attendance of 49. It was led by Pastor J. H. Cothen, assisted by local helpers. The intermediate department recently enjoyed a social. Mrs. J. I. Dabbs leads this group.

The Friendship Baptist Church, east of McComb, has launched a campaign to build a pastor's home near their fine church building. The arrangements are moving along rapidly with E. T. (Pete) Brewer as chairman of the building committee and A. P. Brent as head of the finance committee. B. T. Bishop is the pastor.

Brother D. W. Moulder recently conducted the funeral services of two of his good members: Jasper Husbands, aged 67, of Lorena; and John Pennington, aged 85, of Polkville. He was assisted in one service by Brethren W. H. Thompson and Robert Thompson; in the other by Brother L. S. Terry.

Rev. Hyman Appelman will preach in a city-wide Evangelistic Crusade in Shreveport September 14 to October 12.

The Florida Baptist Witness announces that Dr. C. H. Bolton, who has been some years with the Relief and Annuity Board of Dallas, accepts the position as Mission Secretary of Florida, effective June 15.

Dr. W. A. Keel, alumnus of Mississippi College, who taught some years in the Bible Department of Mercer University and recently at Carson and Newman College has been called to the church at Cleveland, Tennessee.

From Miss Margaret Harris of Leland we get this table of figures for total gifts:

| Rank | Total gifts | Church                     |
|------|-------------|----------------------------|
| 1    | \$8,777.92  | First Church, Jackson.     |
| 2    | 6,908.20    | First Church, Meridian.    |
| 3    | 6,220.31    | Leland.                    |
| 4    | 4,904.72    | Calvary, Jackson.          |
| 5    | 4,874.91    | First Church, Vicksburg.   |
| 6    | 4,857.18    | Greenwood.                 |
| 7    | 4,511.18    | Brookhaven.                |
| 8    | 4,126.16    | First Church, Laurel.      |
| 9    | 3,890.03    | First Church, Hattiesburg. |
| 10   | 3,872.81    | First Church, McComb.      |
| 11   | 3,644.73    | Columbus.                  |
| 12   | 3,278.15    | Calvary, Tupeio.           |
| 13   | 2,997.28    | First Church, Canton.      |

Graduates from Mississippi include Bessie Lee Purvis, Laurel; Waudine Storey, Philadelphia; Mary Elizabeth Ainsworth, Bay Springs; Dorothy Dear, Canton; Casile Carver Middleton, Sardis, and Edna Ruth Rea, Sherman.

The Christian Advocate pleads for a restoration of the prayer meeting, but adds, "By a prayer meeting we do not mean a potluck supper, a sanctified frolic, and an occasion for neighborhood fellowship, but an hour in which earnest people sit down together and face stark facts and in humility pour out their hearts to their heavenly Father."

Alabama State Highway Patrol revoked drivers' license of 140 people in April for driving while intoxicated.

We were sorry not to be able to get all of the report of the Southern Baptist Convention in last week's paper. We just had more copy on hand than could be used and some things had to wait.

Louisiana Baptists are raising \$50,000 for a memorial chapel to "Daddy Flowers," who was for ten years superintendent of the Orphanage.

Dr. D. H. Hall of First Church, Decatur, Ga., had with him Dr. Roland Q. Leavell in a meeting April 12-27. There were 126 additions to the church, 61 by baptism. There were about 50 others who made decisions who are yet to join the church. A program of personal visitation by church members has been one great factor in the work of the church.

Mr. D. Curtis Hall, formerly State Board Evangelistic singer, is available for service as singer in revival meetings. His present address is 105 Elm Street, Salisbury, N. C.

We have never seen anybody who could equal Adolf Hitler in breaking promises except the liquor crowd in America.

After 22 years as Mission Secretary in Florida, Dr. C. M. Brittain has resigned on account of ill health. Dr. R. L. Bolton has been elected as his successor. We have not heard his decision.

In 1932 the brewers said that one-tenth of one percent of the college youth knew the taste of beer. Prohibition went out the next year and now a survey by LIFE shows that 62% of the youth between 16 and 24 are users of liquor.

Our revival meeting closed one week ago. Rev. C. E. (Dan) Patch of Baldwin, Miss., was our preacher and he did a splendid job of it. Dan is one of our finest young pastors in Mississippi, and it was a joy to have him with us. Our singing was led by J. L. Moran of Clinton, Miss. He is a student in Mississippi College and we enjoyed his singing very much. The result of the meeting was twenty-one additions and a building up of the faith of our people.

We are observing our Golden Jubilee this year and our people are considerably interested and we are having remarkable success along many lines. —T. M. Fleming, Pastor.

BUDE: Rev. S. G. Pope has been called for half time to succeed Rev. Otis Jones, who resigned to become an army chaplain.

MOAK'S CREEK: In order to accept the call of Bude Baptist Church, Rev. S. G. Pope has resigned at Moak's Creek.

MER ROUGE, LOUISIANA: I am to have Brother J. H. Hooks of Rayville, Louisiana with my revival at Mer Rouge June 8-15 and at Oak Ridge, June 29-July 6.—Melvin T. Wilson, Pastor.

Blue Mountain Alumnae Association will meet at the College May 27; Mrs. D. C. Simmons, President. The program will include business, addresses by Dr. Elnora Winfrey, Miss Mary Nell Edwards and Dr. David E. Guyton, Miss Myrtis Haynie and Miss Jean Lowrey.

## Pastoral Problems

By Norman W. Cox

"DEACONS" (Cont'd)  
By Norman W. Cox

A deacon who is faithful to the scriptural requirements of his office in character, spirit and attitude is a source of incalculable strength to the cause of Christ.

A deacon who is indifferent, one who lacks the integrity, sobriety, honesty and fidelity that ought to characterize a deacon can be a source of the most serious hurt and damage to the cause of Christ.

We have known deacons who were profane, given to debauchery, who drank alcoholic beverages and whose reputation was unchristian. These bring shame to their church and are a reproach to Christ.

Our churches should demand that their deacons be men of blameless reputation.

I have known some great saints who were deacons. They love the Lord, they love the Gospel, they love their brethren and the cause of Christ. They are faithful in season and out of season. May their number increase. The Apostle Paul has well said of them: "For they that have used the office of deacon well purchase to themselves a good degree, and great boldness of the faith which is in Christ Jesus."

—BR—

On Sunday night, May 18, there were 56 in the Port Gibson B. T. U. who received awards after taking the B. T. U. study course. The Young People took 16 diplomas, the largest number of any department. Mr. E. V. Murphy, the director, made the awards. The evening closed with the B. T. U. song, "Loyalty to Christ." Usual attendance about 40 and they are working toward the A-1 Standard.

It is said that a speaker in Hyde Park, London, was interrupted by someone in the crowd who cried out: "Christianity has been in the world 2,000 years and look at the state of the world." "Yes," retorted the speaker, "and water has been in the world for 2,000,000 years, and look at the state of your face."—Ex.

Speaking of the liquor traffic, Governor Phillips, of Oklahoma, says: "It is neither good business nor good government to take a million in revenue from liquor and then to spend three times that much on law enforcement and in enlarging penitentiaries, to say nothing of the broken lives that would be incident to legalizing intoxicating liquors in Oklahoma."—Ex.

The editor of the Baptist Record said at the Southern Convention that with one exception (The Baptist Standard of Texas) that our Mississippi paper has the largest circulation of any of the state papers in the South. And with one exception the Record has the largest per capita circulation. This last honor goes to The Baptist New Mexican, which circulates in a state where Baptists are scarce, but loyal.

The Hebrew Christian Alliance of America meets June 8-13 in the Gospel Tabernacle, New York City.

It is said that in Southern California there are more Negroes who are members of Baptist churches than in all other churches combined.

Northern Baptists accept invitations two years ahead for their Convention meeting. This year they are in Wichita, Kansas. Next year they go to Cleveland, Ohio, and the next year they are invited to Denver, Colorado.

Washington, D. C., drinks more liquor per capita than any city in the United States; the present rate being 19.83 gallons.

GALLMAN—Our pastor, Rev. P. E. Herring, has been ordered to active duty as chaplain in the Air Corps at Maxwell Field, Ala., effective May 26th. Ours is a full-time field with Gallman, Harmony and Shady Grove co-operating. Parsonage at Gallman. Bro. Herring is a wide-awake worker, and we are now in need of a man equally capable to succeed him. Write to E. Ray Izard, Gallman; or Mr. C. H. Bass, Hazlehurst, RFD.—Reporter.



# "CHRIST AND THE ORDINANCES OF HIS CHURCH"

Radio Address by Dr. John H. Buchanan  
Pastor, Southside Church, Birmingham

This is the tenth discussion of the general theme of the Southern Baptist Radio Hour, namely, "The Living Christ in the Life of Today." This afternoon we are to examine this facet of the great theme: "Christ and the Ordinances of His Church." Our theme would lead us to cross the portals of this sacred institution, and reverently examine two symbols, or rites, which our Lord has left exclusively within the care and custody of His church, Baptism and the Lord's Supper.

When the incarnate Christ came to bring to mankind the full and perfect revelation of the eternal, and to establish the Kingdom of God among men, He found men everywhere articulating their faith through a mass of rites and ceremonies. Judaism—the truest and highest form of religion known to men—even though it was divinely given—had itself become a perfect mass of rites and ceremonies. Our Lord cared very little for rites. He came to reveal to mankind that true religion consisted of right relationships in every realm of life. His mission was to effect for a man a redemption which would bring him into a right standing before God, and to restore in him that disposition which would enable him to reproduce God's likeness and character in his own personality. He came to teach men that true religion consisted of great principles which were to be inculcated and incorporated in their hearts. "Out of the heart are the issues of life," were words often upon His lips. This could be done, He revealed to Nicodemus, that religious teacher of the Jews, only by a new creation, a new birth. What a tremendous revelation this was to the world. Judaism articulated its faith and defined its religious life largely through rites and ceremonies. The pagans, whether through their system of mystery religions or through the grossest idolatry, defined religion always in terms of ritual, rite and ceremony. What a chasm Jesus had to span. He had come to establish a religion uniquely independent of any outward form.

Christ revealed that true religion is a way of life; that this way of life possesses three fundamental elements. First, the supremacy of spiritual values in every phase of human living; second, the complete acceptance of the law of love or of active goodwill in all human relations, and of the method of love in the making of all human adjustments; third, the leadership of Himself in these processes of human living.

Yet man universally employed rite and ceremony to articulate his faith. To span this chasm Jesus did establish two rites—one of these to be observed once in a Christian lifetime, one of them to be repeated with indefinite frequency.

These two external ordinances taken together cover as symbols, the whole ground of revealed fact, and they also cover the whole ground of Christian experience. There is no room for any other rites because two—the rite of initiation, which is baptism—and the rite of commemoration, which is the Lord's Supper—say everything about Christianity as a living experience.

Along the track of the ages, God's plan has been to make the great events through which He worked out the fullness of His purpose, and to leave some monument to commemorate what He had done. God has not left Himself without monument in the world to His greatest achievement in raising His Son from the dead. As monuments with their testimony He gave a new book, a new day, a new ordinance, a new organization, namely: the New Testament, the Lord's Day, the ordinance of baptism, the church as a divine institution. These all in their testimony converge at the empty sepulcher, and all declare for the resurrection of Jesus, all point to the risen Christ.

Passing by the others we here emphasize baptism as a monument, standing four-square undisturbed by the storms and conflicts of the centuries, and with inscriptions that tell their own story. There on its very front are the words: "To the memory of Jesus of Nazareth; born at Bethlehem, baptized in Jordan; wrought His life work; died on the cross; was buried and rose from the dead." Again on another side of the monument are the words of the angel: "He is risen as He said,

come and see the place where the Lord lay." And still again as we move around the monument to study its meaning, there are the words, "We were buried therefore with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so also we might walk in the newness of life." And yet again as setting the high mark of this life, and revealing the glory of the life beyond the stars there are the words: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God; where Christ who is our life shall appear then shall ye also appear with Him in glory."

Our own baptism, which is simply an act of obedience to our Lord, has upon it not only the splendor of His baptism, but shines also in the very glory of His resurrection wherein He brought life and immortality to light. Baptism as an act of obedience is also a symbol of a great heart-experience. One dead in trespasses and sins is quickened, made alive in Christ Jesus, raised up with Him and made to sit in heavenly places—a resurrection followed by a risen life. In conversion we experience this change subjectively and know that something definitely has taken place. Baptism is the physical expression of this spiritual experience: the picture of that which takes place in the soul when raised from the dead. Dead to sin, and so we are buried. Alive to God and righteousness and so we are raised up again. Here we come upon the very heart meaning of this ordinance. Thus baptism for us becomes a picture portraying in a figure what God by His grace has wrought in our hearts. The spiritual finds expression in the physical, fact finds embodiment in figure, and in the very form of baptism represents the heart-change, the inner death and resurrection.

Just as our Lord set baptism as the rite of initiation in His church to be a monument to His death, burial and resurrection, and as a symbol of our heart-change, He has also left another monument as a rite of commemoration. By it He points out the moment of His whole career which He desires that men should remember. Not His words of tenderness and wisdom; not the flawless beauty of his character; not His miracles, amazing and gracious as they were; all of these things touch all hearts, and win the most rugged to love, and the most degraded to hope, but the moment in which He gave His life is what He would imprint forever on the memory of the world. One thing and one alone would Jesus Christ desire to be unforgettable throughout the eternal ages—and that is the manner and purpose of His death.

"The Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He broke it, and said, take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, this cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

In these words the Master makes plain the purpose of this ordinance of His church. As we gather about this sacred table if we are in the true spirit of communion, our hearts and our attention instantly go back to that green hill outside the city wall, and reverently we stand and look upon a cross. The Master is careful to tell us in what aspect He would have that death remembered—not as the tragic end of a noble career, which might be hallowed by tears such as are shed over a martyr's ashes; not as the crowning proof of love; not as a supreme act of patient forgiveness; but as a death for us, in which, as by the blood of the sacrifice, is secured the remission of sins.

The Lord's Supper is an abiding evidence of Christ's own estimate of where the center of His work lies. We are to remember His death. Because of three vital things concerning the cross, Jesus has made it central.

First—the cross of Christ is the window through which we look to see and understand the essence and awfulness of sin. It reveals the price that divine love must pay to redeem men from sin. Through this window we also behold infinite righteousness, holiness and justice. Only by the cross could an infinite God conserve His holy, righteous and just nature, and at the same time

reveal His love, mercy and grace to mankind. The cross becomes the window through which we behold these marvelous truths about sin and God.

In the second place, the cross becomes the bridge that spans the chasm which sin has left between God and man. "The soul that sinneth it shall die. The wages of sin is death. The essential idea of death is separation. Sin has separated man from God, for it is not subject to the law of God neither indeed can be." So then they that are in the flesh cannot please God.

There is a story of Agassiz, the great scientist whose father lived on the shore of one of the beautiful Swiss lakes. The father's work lay across the lake. In the winter he made his way home across the frozen lake at eventide. It was the custom of Agassiz and his little brother to run across the ice and meet their returning father in the evening. One spring day as the ice began to thaw, the little lads raced across the lake to meet the returning father. The anxious mother watched as they ran, when suddenly she heard a sound like thunder. She knew that somewhere a great crevice had appeared in the ice. Looking across the lake she saw that it had come between the two lads and their father. She watched with bated breath as they approached the crevice. Then she saw the elder brother scanning the crevice that lay between the children and the father, suddenly catching the toes of his little boots in the ice hurl himself across the crevice, grasping the other side with his hands, and his own body make a bridge by which the younger brother could cross the chasm and meet the returning father.

Jesus, our elder brother on the cross of Calvary, has spanned the chasm which separates man from God. And that cross becomes a bridge over which man returns to God.

In the third place, that cross becomes the altar upon which once for all Christ made sacrifice for sin. For Christ is not entered into the holy places made with hands which are figures of the true: but into heaven itself now to appear in the presence of God for us, but not once in the end of the ages, hath He appeared to put away sin by the sacrifice of Himself, for by one offering He hath perfected forever them that are sanctified.

It was at the close of a dark dreary day that seven men stood in the front line trench in the Argonne Forest during the last war. They were commenting on what a quiet day it had been when suddenly through the lengthening shadows and thick underbrush, which studded no man's land of that particular sector, a German soldier crept up and hurled over into that trench a German hand grenade. The thing fell hissing and sputtering in the mud at the feet of these men. Each one of them knew that it held for him the portents of death, or serious injury. Quick as a flash, a little Irish soldier, a private, leaped forward and with both feet stamped the hideous thing in the mud, and as he did, the explosion came. Both feet were blow to bits. The limbs above the knees were left as two ragged, jabbed stumps from which the blood flowed in crimson torrents. Quickly the six men jerked off their belts to make tourniquets to stop the flow of blood, and picked up the lad and rushed toward the nearest first-aid station. Each of them was trying to express his gratitude. The little private smiled and said, "Oh, any one of you would have done it, I only thought first." When the first-aid station was reached already too much blood had been lost, he lapsed into unconsciousness and soon his heroic spirit slipped away. The next day six strong men stood around an open grave in the Argonne woods. Some of them were hard men, but as they looked into the bloodless, lifeless face of that lad, the hot tears flowed down their cheeks. One of them lifted his eyes to the gray skies above, and in his heart prayed this prayer, "Oh, God, I never understood before what Christ has done for me. Not until I have looked into the lifeless face of a man who took into his own body the physical death meant for me, have I ever understood what the Son of God wrought for me on the cross of Calvary." Him who knew no sin was made sin for us that we might become the righteousness of God through Him.

Because the cross is the window through which we see sin and we see God's righteousness, holy and infinite in love and mercy; because it is the

(Continued on Page Five)



# EDITORIALS

## OUR CONVENTION

When John in Revelation describes the New Jerusalem, he tells us about the things that were not there: no night, no sea, no temple, nothing unclean, and so forth. Its glory consists partly in what is not there. So our Convention in Birmingham was blest in some thing which we didn't have. We had no address of welcome by the Governor or Mayor, or Chamber of Commerce, or representative of "all the religious bodies." A good many of the irrelevancies were left out. We didn't have any "scraps," though we had one or two debates. We didn't have any very long speeches, and not many "big ones."

But we did have a well arranged program that gave all interests as fair a chance as possible. We had well planned arrangements for making everybody as comfortable as usual; a well-supervised policing of the city, which kept everybody from bumping into anybody else; a good auditorium with loud speakers that worked admirably; good and courteous ushers; well arranged displays; good officers and committees which kept the program going without confusion; a good fraternal spirit which was full of courtesy on all occasions; good weather from start to finish which could not be excelled; good hotels and restaurants; good enrollment and attendance. And one thing we had which we had never seen before, a good park across the street in which hundreds sat and heard the program by means of a loud speaker. Indeed, it was almost too comfortable, a temptation to stay outside.

The Sunday School Board was given preferred position on the program, because of its fiftieth anniversary; and good use was made of it to inform the people. It is probable that the speeches will be permanently preserved by being published in a souvenir book, and they will read well, probably better than they sounded. The two great mission boards had great hours and made good use of them.

As speeches go, these would hardly rank above average, but business was more in evidence than oratory, and the messengers were there for business. All the movement was forward: *Nulla vestigia retrorsum*.

So far as we recall there was debate only on one measure. A committee unanimously recommended a change in the constitution requiring that no member who has served one term on the Executive Committee shall be eligible for reappointment until one year elapses after the expiration of his term. Time was extended and the brethren fought it out, voting down the recommendation. The discussion will do good, for while the brethren felt it best not to tie the hands of the Convention in this matter, it will probably facilitate changes. Indeed, there was a disposition in the committee on committees to rotate in such appointments, though the Executive Committee is not appointed by them.

The meeting of the W. M. U. Convention had prepared the way and was in itself a most helpful factor in the work. It was wonderful to see how the women came, how well they attended and how well they stayed. And they attended to business.

The various fellowship breakfasts and luncheons furnished happy occasions for getting together of various groups. And we heard no more helpful addresses than those of Dr. Wallace Bassett at the breakfast of Sunday School Board workers and guests (about 500) and of Dr. Campbell of Jefferson City, Mo., at the B. B. I. breakfast.

God's blessings on those who went and go back home to work harder and better; and His blessings abundantly on those who could not go, but who serve joyfully in their own churches.

—BR—

Our people were glad to hear over the radio last week of the safe arrival in Budapest of Missionaries John A. Moore and Mrs. Moore, who went from the war-torn capital of Yugoslavia.

Our Mississippi people have a just pride in knowing that Dr. E. D. Solomon, native of our State, now in Florida, was elected Vice President of the Southern Baptist Convention.

## "NOT HAUNGRY"

Some years ago there was working in our yard a colored friend widely known as "Monkey." He was a man of family. He was about six feet four inches tall and very thin. He was so thin that he excited our pity. Our pity for him took the form of inquiry with a purpose, if possible, to help. He was a constant smoker of cigarettes. So we ventured to ask, "Monkey, why don't you take the money you pay for cigarettes and buy you something to eat?" In childlike simplicity he replied, "Doctor, when I feel the need of something to eat, I just smoke a cigaret and then I ain't haungry." To him this was a perfectly satisfactory answer and ample justification for his philosophy of life.

He preferred cigarettes to bread and meat, and because the cigarettes took away his appetite, he considered them a good substitute for food. Now don't be too hard on this colored brother, for it might be a case of Nathan's story to David about the lamb, ending up with, "Thou art the man." We have had people to write us that they did not wish The Baptist Record. They were frankly not interested in it. Truth is, one man was not only not interested himself, but he didn't care for his fellow church members to be interested. He was one of those people who needed to have something to "take his breath away," as the radio says. And he had other dissipation which took considerable of his time, and took away his appetite for spiritual food.

There are people with very limited spiritual appetites—and "there's a reason." If they go to church once on Sunday that is as much as they can take in. Prayer meeting is entirely superfluous and unnecessary. If one has a poor appetite there is generally something the matter, and we had better begin looking for the cause and the remedy.

A case is reported of a colored woman who employed a lawyer to get her a divorce from her husband. The lawyer thought it would be easy and so made little or no preparation before the case was called in court. When Mandy was on the witness stand, her lawyer said, "I suppose Jim does not support you?" She replied, "Oh yes, sir, he s'ports me all right." "Well," said the lawyer, "I suppose Jim is cruel to you and beats you up?" "Naw suh. Naw suh, he scared to do dat." "Why, then, are you asking for a divorce?" "Wal suh, it jus' peah lak I done lost my taste fuh Jim."

That's usually the grounds for divorce, and the reason a consort loses his taste for his mate, is that somebody else has come into the picture. And the reason one has lost his interest in spiritual things is that some worldly interest has interfered. "Ye adulteresses, know ye not that the friendship of the world is enmity with God?"

—BR—

A little common sense helps mightily in interpreting the Scriptures, as it does everywhere else. A man seemed confused by the commandment not to kill when put along beside the one providing capital punishment for certain offenses. Of course the commandment, "Thou shalt not kill," means "Thou shalt do no murder," and is so translated in some versions. Every now and then somebody ventures the remark that Jesus in the Sermon on the Mount set aside certain provisions of the law of Moses. Of course He does no such thing. He Himself said He did not, but He completes the law. Moses said, "An eye for an eye," meaning that was as far as a man could go in avenging a wrong. But Jesus goes further and says, "Resist not evil," meaning that we are not to return evil for evil at all. Personally we are not to avenge ourselves. That is a matter for the courts and not for the individual.

Rev. J. D. Griffin, who was graduated from Mississippi College and from the Baptist Bible Institute, has begun his pastorate with Goodyear Church, Picayune. The parsonage is being remodeled. He was for four years editor of The Magnet, published at the B. B. I.

First Church, Corinth, brings a ten-day revival meeting June 1. Pastor T. W. Young will be assisted by Dr. Norman W. Cox of Meridian who preaches and Mr. Stanley Armstrong of Memphis who leads the singing.

## PICTURES OF JESUS

Finding and Found. John 1:43-51

We do well to look around for the key words in any given passage. They will usually be repeated sufficiently to attract attention. In this picture of Jesus given us in the latter part of the first chapter of John's gospel these words seem to be "found" and "find." Notice that Andrew findeth his brother Simon, and tells him, "We have found the Messiah." Then it is said Jesus findeth Philip. Then Philip findeth Nathanael and tells him, "We have found Him of whom Moses in the Law and the prophets wrote, Jesus of Nazareth the Son of Joseph."

We speak today of people being "oriented," which seems to mean that they find themselves, find their place in the world, and will be able to find their way in the world. Animals seem to do this by a sort of instinct. But men have to do it of purpose, by thoughtfulness, by careful study, by experimentation, by the help of God and of one another. It is not irreverent to say that in these days of beginning of His ministry Jesus is finding Himself. He is certainly finding His companions and His assistants in the work. His friends, His disciples, and later to be His apostles. These are important days, crucial determining, destiny-making. His mission in the world will be made or marred by these days which followed soon after His baptism, probably after His temptation in the wilderness.

Andrew and John and Peter had found Him, now Jesus finds Philip, and Philip finds Nathanael. And they all find the Messiah. Here is the seeking Lord and the seeking souls of men, finding one another, and finding common ties in this fellowship. One is reminded of what Jesus said about Himself, "The Son of Man came to seek and to save that which was lost." Again He said, "The Father seeketh such to worship Him as worship Him in spirit and truth." And Paul says that God made of one nature every nation of men—that they should seek God, Acts 17:26-27. In this picture which John gives us we see God in Christ seeking men, and men touched by the Spirit of Jesus seeking God in Christ.

The search is successful. We do not know what led Jesus to interest Himself in Philip and seek him out among all the others. But we know that He does just that sort of thing today and every man who has come to the Lord has come because of this, whether or not the Lord uses some other interested party as His means of contact. Philip seemed to need no second invitation, he turned in behind the Lord and followed.

How contagious this contact with Jesus is. It turns every soul into a messenger to look for others. To those who have contacted Him He becomes the chief object of interest and search. Philip does just like Andrew did, he goes out and finds Nathanael. His words are simple but full of meaning, for they indicate that these men had in their hearts the hunger for that which Jesus alone could give. He was the fulfillment of the deepest longing of their souls, the object about whom all their religious instructors had spoken, the fulfillment of all their national and individual aspirations. Life is oriented about Jesus.

Before the real Jesus, in His presence, pre-ju-  
(Continued on Page Five)

## The Baptist Record

Published Every Thursday by the  
Mississippi Baptist Convention Board  
Baptist Building, Jackson, Mississippi

D. A. McCALL ..... Executive Secretary  
P. I. LIPSEY ..... Editor and Business Manager  
A. L. GOODRICH ..... Circulation Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.  
Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, additional entry at Vicksburg, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 509 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.



**PICTURES OF JESUS**  
(Continued from Page Four)

dices flee away; they fade like the morning mist. Good men have prejudices. Nathanael was an Israelite indeed, guileless, and he had them. He could not see how any good thing could come out of Nazareth. Doubtless there was a reason, but good things and good people can and do come out of unexpected places. But Nathanael was honest; he was willing to come and see. Nazareth may not have been as good a town as Bethsaida but he was willing to learn. He went at the invitation of Philip.

Notice how Jesus meets His prejudice and dispels it instantly with kindness: "Behold an Israelite indeed, in whom is no guile." Nathanael's opposition melted like snow in the sun; indeed it turns to faith. "Whence knowest thou me?" "Before Philip called thee, when thou wast under the fig tree I saw thee." Hidden under the fig tree for quiet worship the eye of Jesus was on him, His ear heard him. Here is a glimpse of the diety of Jesus which keeps cropping out throughout John's Gospel; that all men might believe that He is the Son of God, and believing might have life in His name.

Nathanael proved that he was an Israelite indeed, utterly sincere and simple, whose soul took in the truth and reflected it like a mirror. He saw in an instant what it takes many sophisticated people a long time to see, and some never see. He said, "Rabbi, thou art the Son of God; thou art the King of Israel."

And Jesus follows up this advantage as He always followed up any expression of faith, (remember His words to Martha: "Thy brother shall rise again"). Now He says to Nathanael, thou shalt see greater things than these." Evidences will multiply; blessing will follow blessing; more and more will come to those who know Jesus truly. "Ye shall see the heaven opened (which had seemed to be shut) and the angels of God ascending and descending upon the Son of Man. Messengers and messages can go from earth to heaven and intimate and constant intercourse between God and man is now a reality.

—BR—

From Baylor University we are assured that no smoking is permitted among young women attending the University. This has been a tradition at Baylor for nearly a century. And they say that President Neff enforces the rule. Neither is any young man attending the University permitted to drink alcoholic liquors. This is the way to preserve high moral standards and to get the best class of students.

Dr. R. Houston Smith, once pastor at Collins, now of Bossier City, Louisiana, preaches the missionary sermon at Louisiana College commencement.

Little girls have a doll which closes its eyes when it is laid down. We have an idea that many Christians find that their eyes are opened when they get down on their knees.

**BETHEL-PEARL RIVER COUNTY:** Rev. Otis D. Ashworth, who succeeded Rev. Eli Callahan as pastor at Bethel, found things in good shape and the people with a mind to work. He was glad to find them enjoying The Baptist Record EVERY FAMILY Plan. They plan to have a V. B. S. and "Bible Revival" beginning June 15.

Dr. Edgar Godbold, Secretary of the Missouri Mission Board, will make the baccalaureate address at Mississippi College commencement.

From the will of Mr. and Mrs. J. B. Bridges of North Carolina, Mars Hill College received \$25,000 which will be used to provide a memorial building.

One thing we did not hear mentioned this year at the Southern Baptist Convention was the question of Southern Baptists taking membership in the "World Council of Churches." Last year in Baltimore it was one of the most discussed topics and the Convention overwhelmingly voted against it.

Brother Walton E. Lee writes to express his regrets that the report which he wrote of the Convention was badly mixed up. We also sincerely regret it more than we can express. We are laboring under difficulties which, if our people generally knew, they would be lenient with us. The copy was sent in installments and handled by inexperienced helpers.

**GOING PLACES**

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

**Mars Hill-Amite County**

While Pastor S. G. Pope preached the Commencement Sermon at Crosby, we preached to his flock at Mars Hill. We had heard much about Mars Hill but "the half had never yet been told." The auditorium was full of folk and the folk were full of interest. And they said so many nice things about their pastor that we almost became jealous.

Amite County is one of the leading Baptist Record Counties in Mississippi, being fifth in total circulation, and sixteenth in per capita circulation with 116 Records per thousand Baptists.

Record readers are listed as follows: BERWICK 37; CROSBY 99; Gillsburg 1; GLOSTER (GALLILEE) 105; HEBRON 14; LIBERTY 130; Route 5, Liberty 1; MARS HILL 40; MT. OLIVE 32; Mt Pleasant 1; MT. VERNON 35; Smithdale 1; Route 2, Smithdale 2.

**The Record Adds More**

Among churches recently adopting the popular and progressive EVERY FAMILY Plan are: Antioch, Copiah County; Mt. Moriah, Lincoln County; Becker, Lowndes; Pheba; Winona; West Side, Macon; Mt. Pleasant, Newton; County Line, Wayne; Oldham, Tishomingo; Perkinson; New Sight, Lincoln; Gallman; Holcomb; Lena; Kokomo.

**He Tried It—He Likes It**

We have the EVERY FAMILY Plan in the Richburg Church, and I want to say that since we have had the Baptist Record EVERY FAMILY Plan the folks have been more loyal to attend and to contribute than they ever had in the history of the church.

I would like to recommend the Baptist Record EVERY FAMILY Plan to every pastor and church, for I find it to be one of the pastor's best friends.

Yours fraternally,

Q. C. Barrett.

**Facts From the Figures**

From the W. M. U. report to the Southern Baptist Convention we note that Mississippi had fifteen full graded A-1 Unions. We find that ten of these are EVERY FAMILY churches. The Record does help.

**More Facts**

Last week the Record carried a list of the one hundred churches which made the largest contributions through the State office during the year 1940. It was no surprise to us to note that twenty-one of the first twenty-five were EVERY FAMILY churches.

AND seventy of the one hundred largest giving churches were EVERY FAMILY churches. We didn't make the figures, we only call attention to them. The Record does help.

**Another Fact**

Recently Secretary McCall compiled a list of churches that gave nothing through the State Board Office during 1940. There were 363 churches. But only three EVERY FAMILY churches were included on that list and there is a reason for these three, but we don't care to publish it.

Only one out of 121 non-giving churches was EVERY FAMILY. EVERY FAMILY churches are giving churches.

**Service Men Need The Record**

Most of the service men are a long way from home. Certainly their church should send them The Record. Do it today.

**Help Us Get to 23,000**

Last week's circulation was 22,871. That puts us within 129 of 23,000 circulation. Pastors, men,

**"CHRIST AND THE ORDINANCES OF HIS CHURCH"**

(Continued from Page Three)

bridge over which we pass back into reconciliation and fellowship with God, and because it is the altar upon which once for all Christ voluntarily and vicariously had made the offering for our sins, Jesus makes it central in His life and gospel.

When the family of God gathers in various companies around the communion table, they commemorate "that day." This was the day for which Christ was incarnated, to which He directed His every activity and on which He paid the full price of man's redemption. Christ was so desirous that men should never forget the cost of redemption that He intruded into the worship of men this new, original and beautiful rite of commemoration.

In the care and custody of His church Christ has left these two beautiful symbols—they are the two enduring monuments to ever remind His own of His death and of His glorious resurrection from the dead. Through the ages the song of the redeemed has been:

In the cross of Christ I glory,  
Towering o'er the wrecks of time  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me:  
Lo! it glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds more luster to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that thro' all time abide.

**Benediction:** "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

"Make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Alabama Baptist.

—BR—

Since I plan to make a move about the middle of September I am offering for sale at a greatly reduced price part of my library, consisting of Commentaries, Reference Books, Sermons, etc. I shall be glad to send to any one interested a partial list of these books with price quoted.—Rev. G. P. White, Hazlehurst, Miss.

—BR—

There were 31 present at the Convention in Birmingham who were in the Convention fifty years ago in the same city. The Baptist Messenger gives the names of fourteen of the number: Carter Helm Jones, George W. Truett, A. J. Barton, P. I. Lipsey, I. J. VanNess, A. U. Boone, Everett Gill, Sr., B. D. Ragsdale, D. M. Ramsey, R. C. Medearis, B. D. W. Graham, T. W. Ayres, W. A. Hobson.

—BR—

Our appreciation for an invitation to attend the Dodd College Commencement at Shreveport June 1.

women, please help a little right now. We need it. Twenty-three thousand would sound good and look better.

**The Proof of the Pudding Is**

(From recent issues of The Record)

"Crystal Springs—Pastor Pierce and family have moved into the new parsonage at Crystal Springs, a two-story brick." Just another EVERY FAMILY Church "Going Places."

"Philadelphia—twenty-six additions during the first three Sundays; the Sunday School with Walker Jones as superintendent has reached a high water mark, one Sunday having 234 one hundred percent pupils; the Training Union, Mrs. E. S. Cole, director, has held a like record; the W. M. U., Mrs. Earl Yates, president, is progressing nicely." EVERY FAMILY Churches do make progress.



# OPPORTUNITIES OF THE MISSIONARY ENTERPRISE

By Charles E. Maddry

(Address of Pastors' Conference,  
Southern Baptist Theological Seminary)

I am grateful that the Seminary has directed the thought of the Conference this year toward this great theme of World Missions and the opportunities confronting our Foreign Mission Board and all other mission boards in this great and critical hour. I believe that the year 1940, beginning in 1939, but certainly in 1940, is going to be one of the great decisive hours of the world's history. I believe we have come to a new epoch in the history of the world—certainly in the religious history of the world. I believe that 1940 was the closing of one great era and the beginning of another great era that will settle the destiny of humanity for a thousand years. We have come to that great hour. I think this is a world revolution in the truest sense of the word. I do not believe that the world will be the same after the revolution has come to an end. I do not believe that the countries of Europe and Asia will ever be the same again. I do not believe that America can ever be the same after this great tragic hour.

Now as we stand at the beginning of this new era in the midst of this world revolution, we face two systems of thought—ideologies—two systems of government—two estates of man: on the one hand are the democracies; on the other hand are the totalitarian states. On the one hand we are striving for the rights of man, for the freedom of conventions, for the privileges of worshiping God according to the dictates of our consciences. On the other hand, in the State the supreme ideal is that the man is made for the State, that man has no right apart from the rights of the State. There will be no compromise in this world revolution. We will not have both systems of thought. That is one reason why England has not seen fit to state her war aims or her peace aims. Mr. Churchill has said, "The first duty of England is to defeat Hitlerism." There can be no compromise between these two thoughts. A negotiated peace would last just long enough for each side to arm and begin over again. These two ideas cannot live together in the modern world. Therefore, a world revolution.

I want you to think, also, that while God did not bring this terrible war on the earth, it is one of the provinces of God. God has allowed it to come on the world, and out of it is going to come good to those that love God. Out of it is going to come the triumph of Democracy. I cannot believe God has left this world to the wicked forces that are trying to dominate it. It believe that within the shadows stands God, keeping His watch over His own. Out of it is going to come great advance for mankind and greater opportunity for the preaching of the Gospel of Christ in all the lands, and in more lands than we have ever known in the two thousand years of the history of Christianity.

Scholars and historians say that the finest account of the battle of Waterloo ever written is the chapter in Victor Hugo's "Les Miserables" on Waterloo. He described the battle and the victory won by the English and tries to assess the value of each incident in that victory, tries to give each incident its true place in the meaning of that great victory. He gives the various reasons suggested by military experts as to why Napoleon was defeated. At the end, he said, "The explanation of Waterloo was God."

Surely out of this world conflict and world revolution, the explanation of the victory that is going to come to the cause of Christ and to the democracies of the world is going to be God. I think we need very much to lift up our eyes in this hour and take a world view of the situation and remember always that God has not left this world. We speak and write and think often as if God had left the world to itself and to its own. God still lives and Christ reigns! The thing that has been my comfort in the darkest hour of this struggle as I have tried to relate our Foreign Mission situation to it has been the thought that Christ lives and God reigns. Joseph's tomb is empty. Christ, the original Lord of life and death, sits enthroned at the right hand of God. In the

first chapter of Revelation we have the words, "I was dead, I was buried, but now I am alive evermore—I hold the keys to death and Hades—don't be afraid." John on Patmos faced a dark hour if he had looked at circumstance. But he looked away from circumstances to God and to a risen Christ at God's right hand. And Christ said to him, "I hold the keys; I was dead and am alive forevermore."

We need to "lift up our eyes unto the hills" as we survey the world situation today and see if we have come to the end of Foreign Missions or if it is the beginning of the greatest era of Gospel privilege Christianity has known in two thousand years.

The missionaries of the first century faced very dark and difficult days. Paul, the great missionary of Christ, did not look at circumstances or he would have been discouraged. He was master of circumstances through Christ. I never realized that as much as I did the first time I stood in the prison in Rome where Paul was, chained to that rotting staple of iron in the wall, writing that marvelous letter back to the Philippians. Over and over again he said, "Rejoice, I say to you, rejoice." "The things they thought were going to work out against us have worked out to the glory of God." Not one time can you find that Paul is looking at circumstances, not one single minute. Except one time the old man is cold in that damp, dark place, and he said, "Send Mark, I need him, and tell him to bring my papers and books, and especially my cloak." As I stood in that old cold, damp dungeon, I shivered as I thought of that. One day, up through that square hole in the top, which was the only opening into the dungeon, Paul was lifted out and carried on the Appian Way, and old Nero was on the throne, maybe, and Paul had his head cut off. That was a triumphant day for the gospel. He did not look at circumstances.

William Carey back in 1792 and 1793 organized a little Foreign Mission Board and took a collection—they got about sixty American dollars, and they called for volunteers to go out and give the Gospel to India. Carey, 40 years old, a shoe cobbler, never had seen a college, volunteered. Some critic in London made merry of it. "Not a single metropolitan man on it—nobodies—they took a collection and are going to convert India with thirteen pounds and their volunteer is a cobbler."

England was at war with all the Continent. You remember Carey had to find his way out there the best he could and took refuge on a Danish island. But he started India on the way to Christ. People in this day thank God for William Carey.

Another missionary effort in 1814 was when Luther Rice got back from India and said, "We have got to send recruits to America, and organize the Baptists there," and so he gathered a little group about him in Philadelphia in May and organized the tri-ennial convention, and the first Foreign Mission Board in America was organized. Then in August of the second year the capitol at Washington was captured by the British and the White House was burned, and Mrs. Madison escaped with Washington's picture, and the original Declaration of Independence. That was a dark hour but those great old missionaries did not take cognizance of the circumstances. They were above circumstances.

So we face the world today and we must take note of the conditions and look a little bit at the opportunities that we face in the terrible hour of world revolution. We must look away from the circumstances. We have to remember that in Christ we can do all things. Opportunities? Yes, take our old mission field. Is the opportunity closed in China? We have been there 96 years. We have never had such an opportunity for the preaching of the gospel as we have in Occupied China today. There are left out there about thirty-eight or forty men and women, mostly men whose families have left China, and unmarried ladies. They are carrying on gloriously. They cannot baptize the converts—they come so rapidly. They cannot teach them and instruct them. They are overwhelmed. They have never had such an opportunity as they have today. Of course, we need more men and every letter from China is begging, "Please send us more missionaries." Two of our hospitals there need more doctors and

nurses. I just want to remind you that these missionaries who stay on are big men and women in China today. They have saved thousands of Chinese women and girls from a fate worse than death itself. That reminds me that if and when this struggle is over in China American missionaries are going to be the big men and women of China. You are going to see God's kingdom come in Occupied China.

What shall I say of Free China beyond the lines of Japanese occupation? Sixty million Chinese with their machines and businesses and universities and schools and colleges and wives and children. They have gone beyond the occupied area. Already out there are 150,000,000 people and by and large they have never had one chance to hear the gospel of Christ. Out there they have an area as large as the United States west of the Mississippi river with all the raw materials untouched. There are 200,000,000 people plus in Free China pleading for the gospel of Christ. Generalissimo Chiang Kai-Shek has promised to pay the traveling expenses of missionaries who will go from Occupied China into Free China. Of course, we could not accept that, but it does show the attitude of this great leader. Dr. Rankin has just returned from a trip to China and is pleading for others to come by airplane. We have such an opportunity out there. More than ninety-six years—that is our oldest mission field.

Come with me now to Africa. We have been there ninety-one years—20,000,000 people in a colony of Great Britain, 20,000,000 people in our territory. It is one great factor for Christ. A Convention has been organized, hospitals, schools, colleges, seminaries. Everything you can think of and a great Baptist program and yet about us there are tribes unnumbered whose language has never been reduced to writing. Heathen kings are pleading with missionaries to have a couple sent to them. They are themselves heathens with many wives, yet they like our gospel and our education. We need many missionaries to teach many people. For three years I have been pleading for a couple for one section and money to send them to teach Christ. You talk about opportunity—all those colonies of Britain up and down the west coast are pleading with us to send them missionaries to take charge of their work. Opportunity? I have said this and I say it again and God is my witness, if I were a young man today I would study medicine and I would go to dark Africa and I would bury myself that I might find myself again in Christ. Every missionary in Africa has to be a doctor anyway. God knows how we need doctors and missionaries in Africa and Free China.

Then I hasten on to our third mission field in point of time. It is Latin-America. Sixty years ago we started all this business down there. We have grown a great self-conscious denomination—great in churches, great in institutions, conventions—that will rank with these here in the South. We need a couple more in Peru, Ecuador, Colombia, and give us a couple over in the Guineas and we will have circled South America. Give us forty years in Latin America and we will have won Latin America for Christ and the Baptist program. We have doubled the missionary personnel. We will press on through Latin America down into South America. What a great opportunity to take all Latin America for Christ. You talk about the great opportunity of days gone by. That is still true today. But let this war close and every line of trade will start back to Europe and the feeling on the part of Latin America toward the United States will be toward "Imperialists of the North." Now is our supreme opportunity. I told my board sometime ago, but I have not been able to get them to see it, that we need one hundred new missionaries in Latin America this year. Then that would not be enough.

Now as to the opportunity in Europe: You know what happened twenty years ago when Doctors Mullins and Love and Cody and Gambrell went to Europe at the meeting of the Baptist World Alliance in London. They apportioned the states of Europe to the Baptists of America. The Northern Baptists took the northern states of Europe; Southern Baptists were assigned Italy, Spain, Hungary, Yugoslavia, Roumania, and Palestine and

(Continued on Page Eight)



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;  
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;  
"Give" Lk. 6:38; "Give" II Cor. 9:7.

## I

In SOUTHERN BAPTIST HOME MISSIONS, under the head of "The Lord sent them out two by two," Dr. Roland Leavell, Superintendent of Evangelism, had the following to say about our Mississippi Baptist Evangelistic Conference: "Following the Winston-Salem campaign, the superintendent of evangelism was privileged to speak seven times before the state evangelistic conference in Clinton, Mississippi. The superb leadership of Secretary D. A. McCall was everywhere manifest in the conference.

"Dr. W. W. Hamilton, Dr. Robert G. Lee and Dr. L. G. Gates made the program dynamic and spiritual. B. B. McKinney led in spiritual music. Dr. D. M. Nelson, president of Mississippi College, was co-host with Secretary McCall.

"Brother McCall's heart is yearning and burning for a revival of soul-winning in Mississippi. Pastors came to the conference from almost every association in the state. Those four days were days of soul-searching, fervent praying, and seeking to know better how to win others to Christ."

## II

In line with out practise of passing along items from the Convention we list the following paragraphs: "All gifts and donations to the objects of the Convention shall be applied according to the expressed will and direction of those contributing, but if no designation is made, distribution shall be made as determined by the Convention." Page 30, Article XI, 1940 Mississippi Baptist Annual.

"M. P. L. Love moved to amend report of Committee on Review of Report of Education Commission.

"I move that the Mississippi Woman's College be declared closed temporarily, and that a committee be appointed, consisting of the present Executive Committee of the Board of Trustees of the College (which committee shall be known as Trustees), which committee shall have full charge of all physical properties of the College and that all net income of whatever nature both from endowment and rentals be used by this committee in paying and servicing all present indebtedness of Mississippi Woman's College.

"Said committee to make reports semi-annually to the Education Commission, and annually to the Baptist State Convention at its annual sessions." Page 43, (30), 1940 Mississippi Baptist Annual.

## III

Program for Tishomingo County Evangelistic Campaign, April 7-11:

MONDAY, Burnsville

11:00, Sermon—D. A. McCall.

Lunch.

1:00-1:15—Devotional.

1:15-1:45, "Spiritual Prerequisites for Soul Winning"—M. E. Perry.

1:45-2:15, "Prevailing Prayer"—Joe Cruse.

2:15-3:15, Doctrinal Sermon, "Harmony of Law and Gospel"—C. E. Patch.

TUESDAY, Iuka

11:00, Sermon—D. A. McCall.

Lunch.

1:00-1:15—Devotional.

1:15-1:45, "How to Create and Maintain a Soul Winning Church"—D. A. McCall.

1:45-2:15, "How to Reclaim the Drifting Christian"—O. C. Hicks.

2:15-3:15, Doctrinal Sermon, "Justification"—C. E. Patch.

WEDNESDAY, New Liberty

11:00, Sermon—D. A. McCall.

Lunch.

1:00-1:15—Devotional.

1:15-1:45, "Soul Winning in the Sunday School

and Home"—M. E. Perry.

1:45-2:15, "How to Deal with the Unconcerned, the Doubter, or Skeptic: the Deceived or De-luded"—T. R. Hammons.

2:15-3:15, "God's Purpose of Grace"—C. E. Patch.

THURSDAY, New Prospect

11:00, Sermon—D. A. McCall.

Lunch.

1:00-1:15—Devotional.

1:15-1:45, "Mass Evangelism, Its Place, Its Dan-gers, Its Help"—D. A. McCall.

1:45-2:15, "Conserving the Spritual Service Life of the New Born Soul"—E. D. Estes.

2:15-3:15, "A New Testament Church: Its Origin, Its Mission, and Consumation"—M. E. Perry.

FRIDAY, Mt. Moriah

11:00, Sermon—D. A. McCall.

Lunch.

1:00-1:15—Devotional.

1:15-1:45, "Perennial Soul Winning, and How to Promote It"—M. E. Perry.

1:45-2:15, "How to Deal with Children in Salva-tion"—Joe Cruse.

2:15-3:15, Doctrinal Sermon, "The Righteous and the Wicked"—O. C. Hicks.

We list a few evening assignments that you may see how they were made, as follows:

D. A. McCALL

Burnsville

Iuka

Golden

Paden

Tishomingo

C. E. PATCH

Old Ham

New Liberty

Iuka

Highland

Mt. Zion

O. C. HICKS

Tishomingo

East Port

New Liberty

Old Ham

Paden

A. B. JONES

New Salem

Forest Grove

Tishomingo

Union

Cross Roads

A. L. GOODRICH

Union

New Salem

Burnsville

Mt. Vernon

Bethlehem

JOE CRUSE

New Liberty

Mt. Moriah

Forest Grove

Cross Roads

Burnsville

E. D. ESTES

Paden

Bethlehem

Highland

Red Bud

New Salem

DEWEY WALLACE

Red Bud

Mt. Zion

East Port

Iuka

Mt. Moriah

Y. R. HAMMONS

Cross Roads

Paden

Union

Forest Grove

New Prospect

W. C. HAMILTON

Forest Grove

Red Bud

Mt. Zion

Tishomingo

Iuka

## IV

The Denominational Calendar of Activities for June follows:

JUNE

| S  | M  | T  | W  | T  | F  | S  |
|----|----|----|----|----|----|----|
| 1  | 2  | 3  | 4  | 5  | 6  | 7  |
| 8  | 9  | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 20 | —  | —  | —  | —  | —  |

1. State Intermediate R. A. Camp—June 3-7.
2. District Junior R. A. and Junior G. A. Camps—month of June.
3. District Training Union Conventions—June 15.
4. Christian Education Day—June 29.
5. Cooperative Program.
6. Now Club (Five Thousand Club).
7. Tithes and offerings each week according to Scriptures.
8. Vacation Bible School.

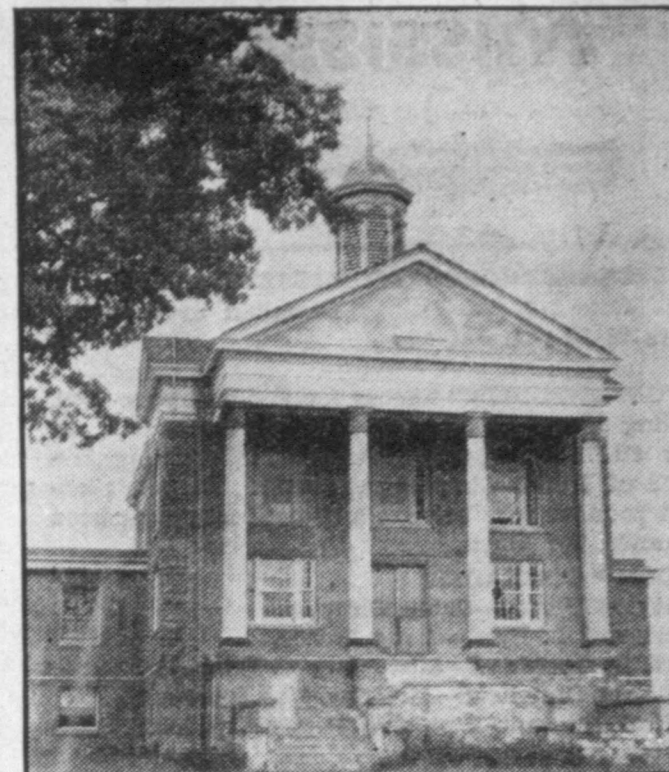
## V

The Southern Baptist Convention, Birmingham, was largely attended. We met many of our Mississippians there.

The spirit of the Convention was harmonious—in Christian love.

The women of W. M. U. had a great time of it in His work.

A special offering for China relief surpassed anything we have seen. Dr. Lowe stood up there for 45 minutes taking the offering. It poured in—



(Above) Juniper Grove Baptist Church.



(Right) Rev. B. S. Hilbun, pastor Juniper Grove Church, Pearl River county.

over \$2600 altogether. Multiply that by 20—China rate of exchange—you have a goodly sum.

The men of the Brotherhood of the South filled the huge auditorium on Saturday night. Thrilling sight. Many pastors stood by that work. Judge Jno. W. McCall, deacon, democrat, Bible class teacher, and chairman of the Southwide Committee on Brotherhood, presided. He resides in Memphis though he is a Mississippian—brother to the Writer. Of course Drs. Cooke and Latimer were heard from.

The state secretaries with a few words called up state delegations. Mississippi made a good showing. Thank you.

In the plan of reporting on state papers we had opportunity also to voice appreciation of our own paper. We yielded first place before the microphone to Dr. Lipsey—long years of faithful service. Then we were happy to present Rev. A. L. Goodrich, second-to-none Circulation Manager.

## VI

Mississippians holding Southwide positions seen oft about the Southern Baptist Convention were Dr. T. L. Holcomb, Dr. J. B. Lawrence, Dr. F. H. Leavell, Dr. R. Q. Leavell, Dr. G. S. Dobbins and others.

The whole Convention had a good Sunday School Board flavor.

## VII

That refreshing master in preaching, Dr. Carter Helm Jones, writes a book of sermons—PROPHETIC PATIOTISM. The first illustration, "The God of the Mountains," is worth more than the price (\$1.00) of the book to the preacher.

We first heard the author in the midst of the mountains referred to. His inspiration lingers to help.

## BR

Prof. W. H. Pool, for 43 years a teacher in Baylor University, passed away recently.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. John King, Clanton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie T aylor  
Young People's Secty.—Miss Edwina Robinson  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### STATE ROYAL AMBASSADOR CAMP

June 3-7 Castalian Springs  
Boys 12-16 years of age Cost \$5.50

"OPPORTUNITY" knocks for you and your boys, telling you of this camp. You will notice it is for our OLDER Royal Ambassadors (including last year of Junior Chapter members). We can't admit younger boys because a district camp has been planned for them.

#### CAMP COMRADES:

Ivyloy Bishop—Camp Director.  
Edward L. Byrd—Camp Pastor.  
W. E. Craighead—Missionary to Rumania.  
Albert Craighead—Missionary to Rumania.  
H. C. Goerner—Professor Missions, S. B. T. Seminary.  
David Mein—Brazil.  
J. F. Plainfield—Home Board Missionary, Italians.

Adolfo Robleto—Nicaragua.

Dan Tilden—Choctaw Indian.

Joel Sturdivant—Recreational Director.

BRING—Bible, Musical Instrument (our camp pastor was formerly director of a band, so bring your instrument along), R. A. Manual, R. A. Arm Band, Money for Mission Study Book (35c or 50c), sheets, pillow cases, light blanket, bathing suit, towels, etc.

SEND—50c apiece and name of each boy planning to attend. This registration fee is part of the \$5.50.

This MUST be sent to the address below NOT LATER than

MAY 29th

to

Miss Edwina Robinson,  
Box 530, Jackson, Miss.

P. S.—There will be a school bus leaving Jackson from the First Baptist Church Tuesday morning at 7:00 o'clock (round trip 75c). Please notify me at Box 530, Jackson, if you want a place on this bus.

### Junior Girls' Auxiliary Camps

District 1, July 17-19—Castalian Springs, Durant.  
District 2, June 12-14—Castalian Springs, Durant.

District 3, June 16-18—University of Mississippi, Oxford.

District 4, June 26-28—Tombigbee Park, Tupelo.

District 5, June 23-25—Choctaw Lake (Unit Camp), Ackerman.

District 6, June 5-7—Decatur Junior College, Decatur.

District 7, June 9-11—Forrest County A. H. S., Brooklyn.

District 8, June 19-21—Summit Junior College.

Registration begins 9:00 a. m., first day.  
Camp closes immediately after lunch last day.

BRING—Bible, manual, G. A. arm bands, sheets, pillows, pillow cases, bathing suit, towels, etc. White dress if you are to be recognized in the coronation service as a Maiden, Lady-in-Waiting, Princess; party dress if you are to be recognized as a Queen. Those expecting to be in coronation service bring arm bands. Money for mission study book (35c).

COST—\$2.50 for each person attending, counselors and girls.

EXTRA SPECIAL—Class for counselors. Emphasis is to be placed on this in each camp. It will help you to be a better counselor. Bring your G. A. Counselor's Guide and Manual with you.

CORONATION SERVICE—Those who expect to be recognized in this service will certainly want to be able to creditably pass off the required memory work before the camp director or a committee appointed by her.

NOTE—This camp is for girls 9-12 years of age and no exceptions can be made unless written

permission from your district Young People's Leader.

G. A. UNIFORM—The district young people's leaders have selected a G. A. uniform. The pattern is: Simplicity 3338 and the dresses are to be made out of white material. The tie is a flat tailored bow of green (shade of arm band) ribbon 1 or 1½ inches wide. All girls who have G. A. uniforms will wear them each of the nights at camp.

### Junior Royal Ambassador Camps

Districts 1 and 2, June 9-11—Castalian Springs, Durant.

District 3, June 16-18—University of Mississippi, Oxford.

District 4, June 23-25—Tombigbee Park, Tupelo.

District 5, June 26-28—Choctaw Lake (Unit Camp), Ackerman.

District 6, June 30-July 2—Clarkco, Quitman.

District 7, June 12-14—Forrest County A. H. S., Brooklyn.

District 8, June 19-21—Summit Junior College.

BRING—Bible, R. A. Manual, Camp clothes, bathing suit, towels, soap, comb, bedding, 35c for Mission Study Book and plenty of R. A. spirit.

WHO'LL BE THERE?—  
Mr. Ivyloy Bishop, Camp Director.  
Albert Craighead, Rumania.

David Mien, Brazil.  
Adolfo Robleto, Nicaragua.

Camp Pastor (a different one in each district).  
Counselors.

WHAT YOU'LL GET—Three days of fun. Much missionary information. Deep inspiration. Many new friends. A lot of R. A. enthusiasm, real camp life.

HOW MUCH—\$2.50 for each boy and each counselor.

—BR—

We have just closed one of the most successful meetings our church has had in a long time. Rev. Wyatt Hunter from the First Baptist Church of McComb did the preaching and J. L. Moran from Clinton led the music. The people responded well and cooperated in a fine way in everything we tried to do. Brother Hunter brought marvelous messages that were most helpful to our people. Brother Moran's work in leading the music was acceptable in every way. There were eight additions to the church and six of these were for baptism. We are happy over the way our church is moving along. The people all have a fine spirit and the Lord is blessing our efforts.—L. Reed Polk, Pastor.

—BR—

Judge Marwk Perrin Lowrey of Marks passed away last week. He had not been in good health for some time. He was over 80 years old. Judge Lowrey was one of the large family which has made Blue Mountain famous, a twin brother of Prof. Boothe Lowrey. Choosing the practice of law for his life work, he became known throughout the state for his ability, and was highly honored in his profession. Like all his brothers, he was an alumnus of Mississippi College, and a friend of every denominational enterprise. Our sympathy is with all who are bereaved by his going, to whom he has left an honorable heritage.

—BR—

The new pastor of the Bethel church in Pearl River County, Rev. Otis D. Ashworth, has made a good beginning, and the people are greatly encouraged. He will preach in a meeting beginning June 15. The Daily Vacation Bible School starts June 2. The pastor brought back from Birmingham an inspirational report of the Convention, which he and his wife attended. The W. M. S. of which Mrs. Daulton Stewart is President, was reported among those who are one hundred percent. These things greatly hearten all the members of the church.

### OPPORTUNITIES OF THE MISSIONARY ENTERPRISE

(Continued from Page Six)

Syria. We have just played at it because we did not have the money. This war will be over some of these days. There will be another call of the Baptist World Alliance and we will go to Europe—that Europe now under the heel of the dictators. The life of Protestantism is being crushed out under the heel of the dictators. Four hundred million people haven't a chance to the Gospel in Europe today. Only little Great Britain is fighting for Protestantism and the chance to preach Christ's Gospel. If England wins we will have an opportunity such as we have never seen. We will meet in Europe to apportion the European states again. Our Northern Baptist brethren are loyal, but since Mr. Rockefeller deserted them they have been having a hard time. Southern Baptists have very little investment. This year our budget will total about \$1,500,000. Who is going to take the big load in that day in Europe when the time comes for us to go over there and go to work? Such an opportunity as we have never had in the unfolding ages is going to be presented to us in Europe. That will be the challenge for the best men and women in Louisville and in all the seminaries to give Europe the Gospel of Christ. That day is coming.

About Japan: Our day has not closed in Japan. I had a letter from Dr. Rankin just yesterday. The door is not closed in Japan. Baptist churches are functioning. We are stopped in a way, but the colleges and seminary are going right on. Dr. Rankin said, "Send a little budget." We had sent the first quarter installment and the Board had stopped. We will go back now and send it by cable. Christ has not left Japan. And until I am convinced and Southern Baptists are convinced that Christ has left Japan to her fate, our place is in Japan. I knew a great country mother who had nine children; one was rather a bad, unruly boy, a black sheep, we would call him. When the old mother was 75 years of age, she came to the last hour, and she committed her son with whom she had worked so faithfully, trying to save him, to the oldest boy. "Don't give him up," she said. Some of us thought maybe she loved him more than she loved her other children, but he needed her more. That is why she loved him more. I think Christ loves America; I think Christ loves Japan, and humanly speaking, Christ loves Japan more than America because she needs Him more. And before I will be willing to desert Japan, I will have to be convinced, my brethren, that Christ has forsaken Japan.

And then, there is Honolulu, soon to be the forty-ninth state, maybe. Four hundred thousand Chinese and Japanese there. Where will I send these missionaries out of occupied territories? We have placed eleven of them in Honolulu and we have a glorious mission started and organized a new preaching station, and the Gospel is winning its way.

—BR—

On May 18th, Pastor S. G. Pope preached the commencement sermon at Crosby where he was once pastor. At the same hour Rev. A. L. Goodrich preached at Mars Hill, much to the delight and profit of the congregation. Recently Pastor Pope preached the commencement sermon at Auburn and gave the baccalaureate address at Enterprise.

—BR—

Pastor-Evangelist Luther J. Holcomb of the First Church at Durant, Oklahoma, led in a successful meeting at the Gordon Street Church, Atlanta, during the Simultaneous Evangelistic Campaign, April 13-27, inclusive. There were 93 additions to the church, 58 of whom were received as candidates for baptism.



## PRE-MILLENNIALISM

## Final Article

By T. F. Callaway, Pastor,  
First Baptist Church,  
Thomasville, Georgia

In our preceding articles we have endeavored to emphasize the fact that Jesus is coming again. We have sought to show that the Scriptures teach that He is coming back in person, openly and visibly; that His appearing will be instantaneous, unexpected by the world, and for the purpose of setting up His Kingdom on earth. We tried to show from the Word that the spirits of those who have died in Christ will return with Him, that the bodies of the dead in Christ will be raised, glorified and united with their glorified spirits; that the living children of God will be "caught up" with the dead to meet the Lord in the air; and that the believers will then be rewarded according to their faithfulness in Christian service. Down on the earth will be the dreadful Tribulation judgment so frequently mentioned in the Bible. Christ then comes, we think, to the earth; puts an end to the Tribulation, casts the Anti-Christ in the lake of fire, binds the devil and establishes His personal reign on earth. It is our conviction that the same Christ who remained on earth for thirty-three years at His first coming will abide for one thousand years when He comes again. We believe that the Bible teaches that the Lord Jesus will reign in Jerusalem in a special sense as King of the Jews but also in the general sense as King of the entire earth. We think the Jews will accept Christ as Saviour when He returns, that they will become the missionaries to the Gentile nations, and that through the preaching of the Jews the world will practically be converted in the early part of the Millennium. It is our thought that Israel will once again be established as a nation in the land of their fathers. Our interpretation of the Bible is that sin will be put down, universal righteousness shall prevail, and universal peace shall be brought to pass when Jesus comes as the Prince of Peace, and not until then. It might be added, too, that after Christ shall have reigned for one thousand years on years comes the final judgment of the devil and his angels, the final judgment of the unsaved, the purification by fire of the material universe, and the coming of the "new heaven and new earth, wherein dwelleth righteousness."

In this final article, we felt it would be both interesting and logical to deal with the imminency of the second coming of Christ. The limited space for the discussion will, of necessity, preclude many proof texts we should like to bring in support of our position. The most we can hope for here is to suggest in a very succinct manner some things that make us think the return of the Lord must be near at hand and leave it for our readers to search the Scriptures as to whether the items mentioned are true in the light of the Scriptures and conditions of the world before us.

"When is Jesus coming again?" is an often asked question. Only a presumptuous fanatic will assume to answer it. "Of the day and hour knoweth no man, no, nor the angels in heaven." Jesus even went so far as to say that not even the Son (in

"And they stood every man in his place around the camp, and all the host ran, and cried, and fled." The host in this case are the bonds of Mississippi Baptists. Those in their places round about the camp are the Church Chairman and the Church Chairwomen. These compose the Gideon's band of Mississippi Baptists who will rout the forces of debt by raising their NOW Club church goals.

It is hoped that the churches will complete the pledging of their goals on the NOW Club within the next three or four weeks, and report the achievement to the NOW Club office in Jackson and to their Association Chairmen. The Church Chairmen are NOW in their places

his humanity) knew the time of His appearing. We know that it will be at a time when the world "thinketh not." Let us put no trust in the calculations of the man who has it figured out that the Lord is coming back at a set time.

While it is true, however, that no one knows the time of the second coming of Jesus, it is also true that the Bible gives certain clear-cut signs that shall prevail in the earth immediately prior to His return. In the twenty-fourth chapter of Matthew Jesus gives many signs of His coming and end of this age and then says when we see these signs being fulfilled we may know that His coming is near and is even at the door.

## Signs of the Second Coming

Large volumes have been written and innumerable passages of Scripture have been brought in support of the theme that we here are forced to discuss in a few words. We base our conviction that the second coming of Christ is not only pre-millennial but imminent upon the following signs of His coming given in the Bible and that we think are being fulfilled before our eyes in the world conditions of today:

## World-Wide Wickedness

Far from believing that Jesus will find a world converted and filled with righteousness when He comes again, we think the Bible teaches that "in the last days perilous times shall come"; that "evil men and seducers shall wax worse and worse" and that Jesus likens conditions on earth when He comes to those in the days of "Noah" and of "Lot."

## Spiritual Apostasy

Instead of the church taking the world for Christ in this dispensation, we believe the Bible teaches rather that the church will be taken largely by the world and made to conform to the standards of earth instead of the ideals of heaven. Paul tells us

round about the camp. The time has come NOW to charge the enemy, Debt, and free Mississippi Baptists.

Chairmen, try to complete your goals before your pastors begin their summer revivals. Complete them while your pastor is with you; so you may have the benefit of his enthusiasm, inspiration, and leadership. A pastor will be much more powerful for God in a revival with the knowledge that his church has pledged its goal in this effort to pay off the debt on Christ's cause in Mississippi.

NOW Club Chairmen, work diligently from NOW on, seeking the ten thousand Baptists who will pay off these bonds. Try to complete as

that the coming of Christ will not take place "except there be a falling away first." He tells us that in the last days there will be "a form of godliness without the power thereof." Jesus was describing the condition of His own people in the times of the end when He said: "Because iniquity shall abound the love of many shall grow cold." Peter and Paul are emphatic about the "false teachers" in the last days. The church is the only divine organization and, with all of her faults, is the most glorious institution on earth. This does not blind us, however, to her glaring shortcomings. Her formality is revealed in the fact that eighty-eight per cent of all of the people on earth who belong to professed Christian churches are found in strictly formal bodies, such as Roman and Greek Catholicism, Lutherans and Episcopalians. These are state, or official, churches. We know the historic curse of so-called churches that demand union of church and state; how that the church has invariably gone in league with politicians, lined up with the rich and oppressed the poor by keeping them in poverty and ignorance.

Only twelve percent of all professing disciples of Christ belong to evangelical bodies like the Baptist, Methodist and Presbyterian denominations. Every one of us pastors knows only too tragically the large proportion of our members living lives of indifference, worldliness, if not overt sin, and the pathetically small remnant of our members who are bearing the burdens and carrying on for our Lord.

## Return of the Jews

The Jew of prophecy is today the Jew of history. The dispersion of Israel throughout the entire earth; the terrible hatreds and persecutions; the miraculous preservation of Jewish people for these two thou-

many church goals as possible during this week.

Christ paid our debt for sin with drops of blood. We can pay the debt on His cause in Mississippi simply with drops of perspiration and pieces of money. The days of the slaughtering of the saints are over. Many, today, however, would shed their blood for Christ if necessary. Christians NOW are not called on to shed blood for Christ as were the Christians of earlier days.

"And the men of Mississippi gathered themselves together" from Iuka to Osyka and "pursued after the" Baptist Debts and every bond was wiped out. That is what Mississippi Baptists expect to tell their children and their children's children.

and years without a homeland; their return today by thousands in unbelief to Palestine; their softening attitude towards Christ due to their realization that the only true friends they have on earth are found in Christian churches, are all in literal fulfillment of prophecy and can be but the preparation for their acceptance of Him as their Messiah when He comes again to give them back their land and re-establish their nation in the homeland of their fathers.

## "Increase of Knowledge"

"The increase of knowledge" is expressly given by God to Daniel as a sign of the "time of the end." Not much over a century ago the world seemed to wake up and has moved like magic in the past fifty and twenty-five years. Take the realm of invention for an example: It was not until 1806 that Robert Fulton invented the steamboat; think of the Leviathans of today. The United States had had seven presidents before one of them, Andrew Jackson, ever rode on a railway train; compare it with the streamlined steeds of steel today. The first telegram in the world was sent from Washington to Baltimore but not until 1844. Alexander Graham Bell did not patent the telephone until 1877. Thomas A. Edison celebrated the fiftieth anniversary of the electric light just before he died. Since that time have come talking machines, moving pictures, airplanes, wireless telegraphy and the radio. Nahum 2:3-4 strongly suggests that the automobile may be a sign to be considered in connection with the "day of God's preparation" concerning Israel.

## Clash of Capital and Labor

The fifth chapter of James deals with the pyramiding of wealth through imposition of the poor and then assured the oppressed that their

(Continued On Page Ten)



## PRE-MILLENNIALISM

(Continued From Page Nine)

real hope is in the return of the Lord, when the inspired writer says, "Be patient, therefore, brethren, stablish your hearts, for the coming of the Lord draweth nigh." We find little hope for full social justice and the rectitude of industrial wrongs until He comes to set this crooked world straight.

## Physical Disturbances

As part of the signs preceding the coming of the Lord, Jesus says: "And there shall be famines and pestilences in divers places. All these are the beginning of sorrows." It is true that these things have always come to the earth; but it is also true that these things have grown more intense than ever in these latter years. We have been used to the starvation of multitudes; but when, for distance, has a whole continent like Europe faced a famine before, not to mention the famished multitude of China. Pestilences have always afflicted the world; but medical authorities tell us that never in the history of medical science has a pestilence reached around the earth until the influenza epidemic belted the globe and took the lives of seven millions of folk. The medical authorities also tell us that typhoid fever and dysentery are the lot awaiting countless people in Europe as the result of the present war. Earthquakes, surely the earth has always felt them; but not in the degree of destruction that our own generation has seen them. The earthquake in Lisbon, Portugal, in 1755, has come down the centuries as one of the most terrible of catastrophes in history when thirty thousand people lost their lives; but that terrible event seems small in comparison to the earthquakes within the past forty years, such as that on the Isle of Martinique when forty thousand were killed; or that in southern Italy around Reggio and Messina when one hundred and ten thousand were dashed into eternity over night; or the one that occurred in Japan less than fifteen years ago when over one-quarter of a million people were destroyed.

## "Wars and Rumors of Wars"

For quite a number of years we were singing of peace. We thought the world was too civilized for enlightened nations to engage in war. The international bankers would not allow it. The disputes would all be settled by arbitration at The Hague. But all the time Jesus was saying: "And ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation and kingdom against kingdom." The world wars in our generation bear sorrowful testimony to man's makeshift for peace and divine testimony to Christ, the Prince of Peace, as the world's only hope of universal peace.

"But, has the world not always had wars?" Yes, but not on the scale and intensity of destruction as today. And, they will grow worse as science develops worse means of devastation.

## World-Wide Missions

Among the signs of His coming and of the end of the age, Jesus says: "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Our Lord does not say that all nations shall be Christianized before He comes; but He does



REV. J. D. GRIFFIN  
Pastor Goodyear Church  
Pearl River County

say they shall be evangelized to the extent of having the gospel preached as a witness to them. Thanks to the faithful in the churches, there is probably not a nation on earth today that is not having the gospel of the Lord preached in its own tongue.

## Do These Signs Have Significance?

Do these signs have any significance? We pre-millennialists believe they do. We would set no day, month or year for the Lord to come; but we see in them "the budding of the fig tree" and believe that His return to the earth is near at hand. We hear His final promise, "Behold, I come quickly," and with John we echo back the prayer, "Even so, come, Lord Jesus."

## What is Our Attitude Towards His Coming?

As Christians, what should be our attitude towards the coming again of our Lord to the earth? In the New Testament we find a seven-fold attitude: 1. Looking for His appearing (Titus 2:13, Heb. 9:28; Matt. 24:42.) 2. Praying for His coming and Kingdom. (Matt. 6:20; Rev. 22:20.) 3. Loving His appearing. (2 Tim. 4:6-8.) 4. Waiting patiently for His coming. (2 Thes. 3:5.) 5. Occupying till He comes. (Luke 19:12-26.) 6. Heeding His coming. (Luke 21:34.) 7. Hastening His return by consecrated living and service. (2 Peter 3:12.)

These seven attitudes will ever be found in the life of him who in the true sense of the word is a pre-millennialist.

Our final word is that of thanks to Dr. Gilbert for the privilege of writing these articles and to the readers for their patience in perusing them. Above all, is our prayer that the Holy Spirit will overrule every word of error and use the words of truth to create a desire in the hearts of some to study anew the Word of God with reference to the second coming of Christ to discover whether or not it is personal, premillennial and imminent.

—BR—

"Why are you late?"

"Father fell down and broke his leg."

"Well, don't let it occur again."

## THE TEST OF MANHOOD

By H. H. Smith

Dr. Carl G. Doney, president of Williamette University, sent this message to his students who were serving in the ranks of the first World War:

"Many of God's plans may require the pain of body and the loss of life, but there never was a plan of God that required the loss of righteousness. You are meeting more enemies than those sent out by Kaiser William; they will steal upon you to make you careless, to lead you to excuse, to cause you to justify. Lift up your eyes; see yourselves home again with parents and wives-to-be and fellow citizens. You will be in the church again, fronting the great mysteries and baring your soul to God. Unless you come home pure, with the glory of manhood unsullied, with the white banner of holy purpose undefiled, you will walk for all your life the barefoot, thorn-strewn road of biting self-reproach. That is too great a price for not killing the secret vandals of the soul. God keep you, guard you, make you strong and bring you home again."

This is one of the finest messages ever addressed to young soldiers, and we pass it on to our young men who are called into service today. How true it is that while God's plan may require the pain of body or the loss of life, His plans can never require the loss of righteousness. And if those who are severely tempted could but see the awful price they must pay if they yield to temptation—"to walk the barefoot, thorn-strewn road of biting self-reproach"—they would never pay the price.

We may be victorious and overcome the severest temptations. God, who requires righteousness, would never make a world in which sin should be a necessity. It was a matter of great gratification that so many of our young men stood the test of the severest temptation during the World War and came home unsullied. A Y. M. C. A. paper published this incident during the war:

While reading Dr. Exner's little pamphlet, "Friend or Enemy," an eighteen-year-old Michigan boy was jeered at by his corporal, who with a sneer said: "Oh, you'll be going along with the bunch before long." Quietly the lad replied: "That's all right, corporal, I've a mother, four sisters, and a sweetheart back home, and I'm proud of it. Believe me, I'm going back to them just as clean as I came out."

Do not think that such a boy will make a weak soldier—just the reverse: "His strength is as the strength of ten because his heart is pure."

"To every man there openeth

A high way and a low:

The high soul climbs the high way,

And the low soul gropes the low;

And in between, on misty flats,

The rest drift to and fro;

And every man decideth

Which way his soul shall go."

Ashland, Virginia.

—BR—

"So the evening wore on," said the romanticist, telling a story.

"Excuse me," interrupted the wisecracker, "but can you tell me what the evening wore?"

"It doesn't matter," replied the romanticist, "but I believe that it was the close of day."

## JUNIPER GROVE HOMECOMING

On May 4, the members of the Juniper Grove Church celebrated the first anniversary of our pastor, Rev. B. S. Hilbun.

Rev. Hilbun and his family moved into our community last May and have become endeared to our hearts. He has been a faithful pastor, comforting the bereaved, encouraging the discouraged and visiting the sick. He has accepted the call of the church for another year and our prayer is that this year's work will be the greatest in the history of our church.

Three services were held during the day Sunday and a bountiful lunch was served by the W. M. U. ladies at the noon hour. The pastor had charge of the morning service, his anniversary message being "The Work and Strength of the Church." A list of the accomplishments of the year was read by Miss Ethel Barnette, who also presented the church's anniversary gift to the pastor; then several of the deacons made comments on the great work of the pastor. The afternoon service was conducted by Rev. L. E. Greene of the Poplarville Church, who preached on "Unity." The pastor then had charge of the night service.

This has been an outstanding year in our church history and we are proud to list our accomplishments.

Forty-seven additions to the church; 16 baptisms; 7 awaiting baptism; 24 members by letter; enlarged Lord's Acre Program; making of the pastor's study; painting of the auditorium floor; improvement on outside of building; the church was host to the 13th district B. T. U. Convention last summer; a well-governed Vacation Bible School; a Youth's Revival last summer; a revival last fall and one this spring; more emphasis placed upon Stewardship and Missions; ordination of additional deacons; emphasis on the worship service; assistance in W. M. U. and Brotherhood work in smaller churches; evangelistic service each Sunday night; a self-supporting full-time program; cottage prayer meetings.

## Highlights of History

Juniper Grove Church was organized in 1858 with about 36 members. Now there are about 365. The church building first constructed was a one-room log structure which was later torn down to make room for a box-type building. This was torn down in 1931 and the present building begun. It was completed in 1938 at the cost of about \$20,000.

Ethel Barnette.

—BR—

Four hundred and eighty-four students will receive diplomas in Baylor University's 96th annual commencement exercises June 2. This is the largest class of graduates in the history of the Texas Baptist institution. Waco schools furnish 394 of the candidates for degrees, while the medical branches at Dallas furnish 135. Practically all the graduating physicians, dentists and nurses are being absorbed in the national defense program. The graduates represent 15 American States and three other nations.

—BR—

Hornpuff: "When I marry I shall lead a pretty girl and a wonderful cook to the altar."

Miss Flatt: "My! That would be bigamy!"



## Sunday School Department

E. C. WILLIAMS, Secretary  
JOHN A. FARMER, Associate  
MISS CAROLYN MADISON, Elem. Sec.

### VACATION SCHOOLS

Many Vacation Bible schools are held in May. Already a number of reports of schools have come to us. We are so grateful for the promptness in sending reports of schools. We have found each year that a number of schools are held but the reports are not sent in, therefore, there is no record of it either in the state or Nashville office.

**BE SURE AND SEND US THE REPORT OF YOUR SCHOOL.**

Packages of free promotional literature are available in the state office and will be mailed gladly upon request. This package contains a report blank, standard of excellence, catalogue, order blank, and two booklets that are helpful in understanding something of the needs and values of the school as well as suggestions on how they may be carried on. All of this literature is free.

Many churches that have never had a Vacation school are planning for them this year. This is coming to be a most vital part of the summer program of our churches. It is also encouraging to note the fact that so many churches have the Vacation school as a very definite part of their summer program each year. It is considered in the Calendar of Activities just as definitely as any other phase of the church work.

Don't deprive your boys and girls of the blessings and benefits of a Vacation Bible school by failure to plan for one in your own church this summer. Last year in Mississippi Vacation Bible schools alone there were more than 500 professions of faith. These are not revival meetings, but the evidences prove conclusively that the program is right and worthy or else such splendid results would not be gained.

Fix the date; enlist the faculty; get the books; advertise the school, and go forward in a great way for a great school, even if you have never had one before. Any church anywhere may have a Vacation Bible school and do it effectively.

### New Records

Upon checking our figures recently we discovered that the first four months of 1941 have brought us more Sunday school training awards than during any four months in our history. We also find that most of the associations have already reported training awards this year. This very item alone always has much to do with the success of a Sunday school and its program because it is the place where people are learning how and what to do.

In this check of our figures, we also made the discovery that we now have for this year more standard Sunday schools than we ever had in an entire year during our history, and we still have more than seven months left of this year. In 1930 and also in 1931 we had 35 standard schools which was the most we have ever had before 1941. To date we have 43 standard schools this year. We also note that we have more

### ANNOUNCEMENT

Mr. and Mrs. W. G. Mize of the Baptist Orphanage announce the engagement and approaching marriage of Miss Myrtle McGee to Mr. James Lewis Doughty. The wedding will be solemnized Sunday afternoon, June 1, at 2:30 o'clock in the J. E. Byrd Memorial Chapel. Rev. A. S. Johnston, pastor of Davis Memorial Baptist Church, will perform the ceremony.

The announcement was made at a party given by Mrs. Mize in the Superintendent's home, Tuesday afternoon. The home was lovely with artistic arrangements of roses, snapdragons and larkspur in the library, living room and dining room. A clever puzzle was assembled by placing hearts, cupids and arrows in their proper places. When finished, the names of Miss McGee and Mr. Doughty were united. Music was furnished by Mrs. Clarence King, pianist, and Mrs. J. B. Throgmorton, accordionist.

Little Alda Rice and Master Jerry Mize wheeled in a beautiful pink and white wagon piled high with attractive and useful gifts for the bride-to-be.

Mrs. Mize was assisted in receiving the guests by Mrs. Ruth Sutton, Myrtle's cottage mother, and in the dining room by Mrs. J. C. Huffman and Mrs. Mattye Taylor, of the staff.

Miss McGee was very lovely in dusty rose lace with beige accessories. She wore a corsage of talisman rosebuds. Guests enjoying the afternoon were Mrs. Mize, Miss McGee, and her two sisters, Alice and Gwendolyn, Mrs. Sutton, Mrs. Clara Doughty and Mrs. Ira Wilson, mother and sister of the prospective groom; Mrs. Dona Brister, Mrs. J. H. Campbell, Miss Gladys Rhyne, Mrs. J. C. Huffman, Mrs. Mattye Taylor, Mrs. Clarence King, Mrs. J. R. Throgmorton, Mrs. S. M. Bailey, Miss Susie Lee Rogers, Mrs. Sue Clements, Mrs. S. V. Crowe, Mrs. A. S. Johnston, Mrs. James Fitzgerald, Mrs. Albert Ferguson, Mrs. Walton Williams, Mrs. Gordon Marks, Mrs. Emmett Sutton, Misses Ollie Carpenter, Hazle Kirkland, Dorothy Drew, Lillian Hyde and Jewel Lena Cleveland.

—BR—

A young man in writing to his prospective father-in-law, said: "I hope my recent appointment as curator of the Museum of Antiquities will induce you to trust your daughter to my care."

standard classes and departments this year than ever.

These records have been made by the loyal pastors, superintendents, teachers, officers, and associational officers throughout the state. To one and all of these, and all others who helped, we offer our most sincere thanks for this noble work. Let's push it on even greater through the remainder of this year, that many lost people may be saved, and that many Christians may be built up in the faith.

Sunday schools are great church agencies for the promotion of every part of a worthy church program. Let's make them real and genuine assets in doing this very thing. How we hope and pray that 1941 may be to all our people our greatest year! We want our Sunday schools to do their part in this worthy and Holy task.



Three presidents at Blue Mountain College for next session. Left to right:

Charlotte Dunagin, Decatur, president of the music club; Evelyn Cockerham, Gunnison, president of the Athletic Association; Jessie Davis, Brownsville, Tenn., president of the Baptist Student Union Council.

### DR. GEO. W. TRUETT AT BAYLOR

By C. E. Bryant, Jr.

Dr. George W. Truett, introduced by President Pat M. Neff as Baylor's most gifted and most beloved son, recently told students in Baylor University at Waco, Texas, mental and moral stability will help them stand aright in "this watershed of all history."

"These are grave times," the foremost Baptist leader said. "Civilization does not record a more crucial or more important period than that which the world faces today."

"You students are going to be needed. You're going to be needed more than your fathers and mothers were needed. Get a 'good ready.' Tomorrow's battles will be won by those young people who are prepared. Waterloo was won not as much on the battlefield as on the campuses of Cambridge, Oxford and Eton."

"Any man ought to die before he'd do wrong," Dr. Truett continued. "If you could get a million dollars by telling a lie, don't do it. Right is right. Nothing in the wide universe is worth doing wrong for."

The audience of students cheered enthusiastically as the religious leader exclaimed "The liberty and freedom of America is worth dying for. And if it's worth dying for, it's worth living for."

"Great days are ahead. Face them resolutely, in harmony with the will of God."

Dr. Truett was on the campus for the regular meeting of the Baylor board of trustees of which he is a member.

—BR—

### SUNDAY SCHOOL AND B. T. U. ATTENDANCE

|                        |      |     |
|------------------------|------|-----|
| Jackson, First Church  | 1170 | 249 |
| West Laurel            | 565  | 149 |
| Eden                   | 39   |     |
| Bethlehem-Jones        | 112  | 85  |
| Double Springs-Webster | 37   |     |
| Vicksburg, First       | 511  | 161 |
| Pascagoula             | 323  | 100 |
| Cross Roads-Webster    | 34   |     |

—BR—

Young bride: "My husband promised me a surprise if I would learn to cook, so I took lessons."

Friend: "What was the surprise?"

Young bride: "He fired the cook."

—BR—

"Bill, you were in love with that girl. Why didn't you marry her?"  
"Well, I was all ready to propose when she told me she loved three other fellows, Byron, Longfellow and Whittier."

### EAST MISSISSIPPI CONFERENCE

The Baptist Pastors' Conference of Meridian are inviting all the pastors of Baptist churches of neighboring counties in east Mississippi and west Alabama to meet with them on Monday, June 2, at the Forty-first Avenue Baptist Church, Meridian, for the purpose of organizing an East Mississippi Baptist Pastors' Conference.

The initial meeting is called to be in connection with the sixtieth anniversary services of the Forty-first Avenue Baptist Church when the church honors the young men it has sent forth into the world as preachers of the gospel who are to be the special guests on this occasion. Dr. T. M. Fleming, pastor of the Fifteenth Avenue Baptist Church, will preach the sermon on "How Beautiful Are the Feet of Those Who Bring Glad Tidings of Good Things." The proposed conference is announced for 10:00 a. m.; the preaching service at 11:00 o'clock, followed by a free luncheon to all preachers present by the ladies of the church.

—BR—

### COUNTY B. T. U. RALLY HELD AT HOULKA

The County B. T. U. Rally for Chickasaw met last Sunday afternoon in Houlika Baptist Church with Okolona in charge of the program.

Mrs. John Collums, the president, presented Okolona the banner for having the largest number there.

The theme, "Following the Living of Jesus," was carried out all through the program, with the song by the congregation, "Living for Jesus," the devotional by Rev. Alexander, pastor of Okolona Baptist Church, and thoughts and questions brought by Jane Stone.

"How They Live Before They Begin B. Y. P. U." was illustrated by the Junior Department with the six-point record system. The congregation enjoyed two lovely vocal solos given by Miss Dorothy Faith Patterson, who sang "Speak to My Heart," and Miss Colleen Berry, of Tupelo, who sang, "Satisfied With Jesus."

The Rev. W. C. Stewart closed the meeting with prayer. Houston extends the invitation for the next meeting.

Mary Lowe Kirby, Reporter.

—BR—

Man (entering barber shop, much in need of haircut): "Did I get my last haircut in this shop?"

Barber: "No, sir, we've only been in business two years."



# THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

If there were time and space I'd like to tell you about a delightful trip from which I returned last week. Along with a number of our Mississippi women, I went to Birmingham, Alabama, to attend the Woman's Missionary Union Convention. There were delegates and visitors there from eighteen southern states and the District of Columbia, assembling in an immense auditorium for the purpose of learning better and working together to serve our King and Savior. It was a great meeting, and one of the best things about it was the friendliness and fellowship that prevailed. There were no strangers for we were all interested in the same thing, come for the same purpose, and all children of the same Father. It was not hard to say to the lady sitting on my right, "I'm Mrs. Steele, from Magee, Mississippi," and she'd say, "I'm Mrs. Mills, from Meridian." Or perhaps at lunch or in the writing room the lady across the table would introduce herself as a friend from Oklahoma or Virginia and begin talking about the convention. I think this is just a tiny fore-sight of the spirit that will fill heaven.

There is a word that I want to say to those who want to join the Daily Bible Readers' League. When you state your desire to join, tell us also that you are now reading your Bible daily. If you want the Bible reading outline, just ask for it, but do not wait until you receive it to begin your daily Bible reading. Begin your reading at once so that when you write you can state definitely that you are eligible for membership. Our only requirement is that the members of the D. B. R. L. read the Bible every day conscientiously looking for God's message to them.

With love,  
Mrs. Frances Steele.

## Mama Kitty to the Rescue

Mama Kitty had begun to feel quite at home down at the grocery warehouse. She even condescended to take her morning nap in the best chair with the cushion in it in the office. Her babies were growing and she didn't seem to be feeling the responsibility of the care of them as she did the first two weeks of their arrival in their new home. It was possible for her to make short excursions out the back door and run about. However, they continued to make their home in their penthouse way on top of the block salt. No doubt she valued the safety of the height, and enjoyed the view of the world about and beneath her, as well.

One bright sunshiny day the boss' daughter made her regular visit to see the babies. She was anxious for them to have a sun bath as all well-cared-for babies should. Climbing the rather uncertain stairway of salt blocks, and finding the four babies alone, she brought house and babies down and took them out behind the warehouse to a small plot of green grass in the warm sunshine. They wobbled around, their little legs spraddled out, bumping into one another, awkward in their unaccustomed freedom. Admiring passers-by "oh-ed" and "ah-ed" and offered to adopt the whole family, but all offers were politely refused.

Presently Mama Kitty returned from her wandering to her perch on top of the salt. She seemed for a while to be unaware of the absence of her house and family, for she sat on the porch of where her home had been, and occupied herself with her morning bath. Presently, she must have heard a tiny cry from outside for, like a flash, she was down and out of the door. She ran to the little group on the grassy plot and seemed about to lick one of her little ones; instead she seized it in her mouth by the nape of its neck and just as quickly she was in the ware-

house again. With determination in every movement she almost "stomped" as she climbed the familiar path to her home site. Dismayed at finding no house there, she stood and looked grimly around her still holding the helpless kitten in her mouth, before beginning to pace back and forth.

In the meantime, the boss' daughter, completely surprised and upset by the sudden seizure of one of her little charges, grabbed up the other three quickly, placed them back in their box and followed Mama Kitty, returning box and babies to the spot chosen by their mother. With soothing words and gentle handling, she finally was able to lift indignant Mama Kitty and restore her to her mistreated family. For the rest of the day, Mama Kitty never left the nest, even resisting all invitations to eat. She wasn't taking any more chances that day.

Dear Mrs. Steele,

Here I come again. I haven't written in a long time. I have recently become a member of the Inverness Baptist Church. I am sending the small amount of ten cents. I would like for you to put it for Miss Lynn Flemming. I want to join the Daily Bible Readers' League. Will you please send me a pamphlet?

With love,  
Dottie Pratt, Inverness.

Dottie, may your Christian life be a useful and happy one. Since Miss Lynn graduated on May fifth, I'd like to use your gift on our scholarship for next session. It will be needed there. Thank you.—F. L. S.

Dear Mrs. Steele,

I am sorry I'm late in sending my contribution for Mother's Day offering to the orphans. However, I hope it may be just as useful now. I am an old lady in my eighty-first year, almost deaf, and can't go to church and hear good sermons but I am glad I can read my Bible, Baptist Record and other good literature. We always look forward to the Record's coming and don't see how we could do without it. We get it through our church budget. I have been a member of Mt. Pleasant (Wallerville Baptist Church) practically all my life since in my "teens." I'm a widow, and mother of ten children, seven of whom are living.

With love and best wishes to you and your wonderful little "circle." I always enjoy reading the children's letters and your replies to them.

Sincerely yours,  
Mrs. Sallie Nabors,  
Blue Springs, Route 2.

Mrs. Nabors, your letter and gift are inspirations to us. We are grateful to you for both.—F. L. S.

Dear Mrs. Steele,

Here I come the second time, I enjoy the Children's Circle more and more each week. Too, I enjoy saying verses of the Bible over.

Your friend,  
Jean Ashby, Van Vleet.

Your words are encouraging. Come again, Jean.—F. L. S.

Dear Mrs. Steele,

I haven't written you in a long time, but I won't let that happen again. I go to Sunday School almost every Sunday. Mother's Day we had a program for Mothers and Fathers together. I will be in the eighth grade next year. I like to go to school. I reckon the reason for this is I have no one to play with me at home.

Someone wrote and told you they loved you. I love you even though I haven't seen you. You are my friend. I want to join the D. B. R. L. Please send me a pamphlet. I have one brother who has been in college. I also have my Mother and Father and friends. I am happy with them. My great grandmother is

at my home. She is ninety-five. I really do love her. I am sending a small offering to be used where most needed.

A friend,

Imogene Williams, Carthage. I'm proud to be called your friend, Imogene. It's a pleasure to add your name to our D. B. R. L. and to send you a pamphlet. Thanks a lot for your offering. It will be useful on our scholarship fund.—F. L. S.

Dear Mrs. Steele,

I am sending fifty cents to the orphans and the B. B. I. girl. We organized a B. Y. P. U. a few months ago, but we don't have it any longer. We had this money in the treasury so we decided to send it to you. Please divide it equally between the orphanage fund and the B. B. I. fund.

I want to attend a Baptist camp this summer, but I haven't heard that there will be one. If you know of one I would appreciate your telling me about it. I am seventeen and I would enjoy a camp with boys and girls around my age. Thank you.

Sincerely,

Marguerite Dulin, Valden. Marguerite, it is too bad about your B. Y. P. U. Perhaps you and some other interested ones could revive it. Thanks to all of you for this gift. It will go as you suggest. There will be a Y. W. A. camp at Castalian Springs, beginning July twenty-eighth and lasting through August first. I have asked Miss Edwina Robinson to send you information about it.—F. L. S.

Dear Mrs. Steele,

I want to join the Children's Circle. I have been reading the C. C. I have one sister. Her name is Bobbie. She wants to join also. I am eight years old. Bobbie is five years old. I go to First Baptist Church. We built a new Sunday School building. I also want to join the Daily Bible Readers' League. Will you please send me a pamphlet? We are both sending a nickel for the orphanage. We both love you.

Your new friends,  
Martha and Bobbie Touchstone,  
Hattiesburg.

Your pamphlet is on the way, Martha. We are glad that you are now a member of the D. B. R. L. Thanks to you and Bobbie for your gifts and sweet words.—F. L. S.

Dear Mrs. Steele,

I am sorry I have not written in so long a time. How have you been enjoying this spring weather? For me, fine. I have been enjoying the Circle and the Record. I have read some good books published by Rev. Sam Morris of Del Rio, Texas. I read Aubry Cooper's letter. You asked him if he and I were brothers; we are second cousins. If you will come to Springfield sometime, you'll meet Coopers, Coopers, and Coopers. Mrs. Steele, they are not all Coopers, though. I attended Sunday School and preaching at the South Side Baptist Church in Jackson Sunday. We went out by the Zoo and airport Sunday afternoon when we started home. You may add my name to the D. B. R. L. I read my Bible every day. I will close with this question: Who is the strongest man mentioned in the Bible?

Your friend,

Arthur Cooper, Morton. Arthur, I like the way that you state you are already reading the Bible daily. You are certainly eligible for membership in the D. B. R. L. I prophesy that you will receive the answer to your question many times.—F. L. S.

Dear Mrs. Steele and Children,

This is my first time to write to the Children's Circle. I am writing you to see if I can join it. I am eleven years old. I go to church at Juniper. I'm a member of the B. Y. P. U. I attend church every Sunday that I can and try to read my Bible readings. I will send an offering next time I write. Send me one of your pamphlets.

Love, your new friend,

Fannie Lee Green, Braxton. Fannie Lee, I am sending you the Bible reading outline. I hope you

will follow it, and read your Bible every day. We welcome you to the circle.—F. L. S.

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I enjoy reading the children's page very much. I would like to join the D. B. R. L. Please send me one of your pamphlets. I am eleven years old. I will be in the sixth grade when school starts. I would like to have some of the other members write me.

Very truly,

Virginia Belle Jarrell,  
Poplarville.

I trust by the time you read this that you will already be following the outline for Bible reading which I have sent you, Virginia. Write us how you are progressing with your reading.—F. L. S.

Dear Mrs. Steele,

I was glad to see my first letter in the paper. I hope it is not too soon to write you again. My school is out and I have plenty time to read and play and help with the dishes and other things. I hope to attend the Vacation Bible School which starts the second Monday in June. We like our pastor very much. I am sending twenty cents for the orphans. Please send me a pamphlet. I want to join the D. B. R. L.

Love,

Carol Sue Batson, Perkinston. It's never too soon to write to the Children's Circle, Carol Sue. Your pamphlet is on its way. I hope you will use it every day. Thank you for the contribution to the orphanage.—F. L. S.

Dearest Mrs. Steele:

This is my first time to write. I want to join the Children's Circle. I will be nine years old the seventh of June. I am in the third grade. I was passed to the fourth grade. I am sending ten cents to the orphanage. I want to join the D. B. R. L. I go to Sunday School. Our pastor died about a week ago. We haven't got another pastor yet. I want you to send me one of your pamphlets. I am in the junior class in Sunday School. My teacher's name is Mrs. Bosell. I hate that Miss Lynn is graduating this year. May you keep up your good work, Mrs. Steele.

Your new friend,

Pat Wright, Louisville, R. 1. Although Miss Lynn has graduated, I am sure we will find another young lady to help with our scholarship, whom we will like almost as well. If you are reading your Bible daily, we are happy to enroll you in our D. B. R. L. We appreciate the gift which you send. Thank you, and welcome to the circle.—F. L. S.

## BLUE MOUNTAIN B. T. U.

The newly elected Baptist Training Union officers of Blue Mountain College for next session are:

Director, Ellen Edens, Sumter, S. C.; assistant director, Dorothy Pinson, Memphis, Tenn.; secretary, Martha Frances Beaty, Jackson; treasurer, Anise McDaniel, Kosciusko; pianist, Miriam Izard, Newhebron; chorister, Jennie Hill, Sumter, S. C.; Bible readers' leader, Violet Hendricks, Inverness; social chairman, Joyce Wilkinson, Richmond, Virginia.

Presidents of individual unions are: Dorothy Estes, Picayune; Ethelene Holt, Milan, Tenn.; Jeannette Moonson, Memphis, Tenn.; Mae Blanch Sensing, Margaret Williams, Nashville, Tenn.; Lynne Whitehurst, Sheffield, Ala.

## HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists, 10c, 30c, 60c.

Liquid **CAPUDINE**



# Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.



**REV. G. W. STROTHER**  
Interior China  
Guest Speaker at the District  
Convention



**MRS. G. W. STROTHER**  
Interior China  
Guest Speaker at the District  
Convention

## CONVENTION PROGRAM

### Morning

- 9:30—Registrations.
- 10:00—Songs of Praise.
- 10:15—President's Message.
- 10:30—Special Music.
- 10:35—Roll Call.
- 10:45—Book Store Briefs.
- 11:00—Story Hour Time.
- 11:15—Junior Memory Work.
- 11:30—Scripture Reading; Special Music.
- 11:40—"Women in China"—Mrs. G. W. Strother.

### Afternoon

- 12:20—Lunch.
- 1:15—Songs of Faith.
- 1:30—Intermediate Sword Drill.
- 1:45—B. Y. P. U. Speaking.
- 2:15—Relaxation Song.
- 2:20—"Jesus and My Life"—Rev. G. W. Strother.
- 3:00—Sectional Conferences.
- 4:15—Toasts and Tips.
- 4:30—A Worthy Associational Training Union Program.
- 4:45—Awards, Announcements and Report of Committees.

### Evening

- 6:00—Supper.
- 7:00—Songs You Love to Sing.
- 7:30—"Jesus in China"—Rev. G. W. Strother.
- 8:15—"How We Got Our English Bible"—A Motion Picture.

## BALLOON ASCENSION

It's just for fun! We may let you send your letter to Santa Claus in this balloon. Be sure to keep a copy of your letter so if the balloon does not reach its destination you can write again.

## WE WILL MEET YOU IN ONE OF THESE PLACES

### JUNE:

- 9—Greenwood.
- 10—Leland.
- 11—Clarksdale.
- 12—Wallerville.
- 13—Booneville.
- 14—West Point.

- 16—Starkville.
- 17—Carthage.
- 18—Pelahatchie.
- 19—Newton.
- 20—Summerland.
- 21—Carriere.
- 23—Prentiss.
- 24—Mars Hill.
- 25—Dentville.

Where do we go next year? We'd like to know! Bring an invitation from your church for the 1942 convention.

The Strothers: Brother and Mrs. Strother are Missionaries to Interior China. They come to us fresh from the Mission field. Master Willis Strother, age 7, will also be a member of our party. Wish we could have the other three boys also.

**Registration Fee:** A registration fee of 25c will be requested but not required. We want all who can to attend the convention. All who can will pay the fee. The host church does not get this, it goes to pay the expenses of our speakers, and other necessary items.

The host church will serve free lunch and supper to all outside guests. We are indebted to them for this service.

If your Associational Director does not have the elimination contests, thus selecting representatives from the association to the convention, you can bring your contestants direct to the convention and enter them.

Leaders, please save your Quarterlies. Make a file of them. Keep them for reference. Our drills for the conventions are taken from the Quarterlies July to July each year. We regret we cannot furnish this material in separate form.

For the Lord is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Psalms 84:11.

## ELEVEN CALLS FOR FOURTH SUNDAY IN JULY

This is to thank the dear pastors and churches for their many kindnesses and confidence which they have shown us in the many calls for our help. I only wish that I could answer all of the calls for the fourth Sunday in July. The fourth Sunday in July, 1942, is already booked for my old home church in Lee County. We have also had from one to three calls for every Sunday in July and August this year. My first open date now is the last two weeks in November and all of December is open. Souls can and will be saved in December if the pastors and churches will just use us. Call on us. We want to be working every week with some churches. Yes, we are ready. It would help all of our mission work for the city and town churches to use us from January 1 to June 1. I hope and pray that the pastors and city and town churches will get this vision of enlarged mission work.

E. D. Estes,  
State Evangelist,  
Clinton, Mississippi.

BR

## WAY, TRUTH AND LIFE

Jesus saith, "I am the Way  
As ye journey, follow me."  
Although clouded be the day,  
Master, let me walk with Thee.

Jesus saith, "I am the Truth,  
And the Truth shall set you free."  
May I consecrate my youth  
Only, always, Lord, to Thee.

Jesus saith, "I am the Life,  
Come to Me, and ye shall live."  
Saviour, through the strain and  
strife,  
Life abundant to me give.

Charles Granville Hamilton,  
Aberdeen.

BR

Evangelist Wade Smith of Hattiesburg, Miss., recently held a revival in the Baptist Church, Alvarado, Tex., where Rev. D. W. Nix is pastor. A large number were present at the services throughout the day. Rev. Nix was especially happy over the fact that quite a number were received for baptism in the services, and that he had the joy of baptizing them. There were twenty-one additions to the church.

Bro. Robert L. Cooper of Aberdeen, Miss., directed the music. He is a master in his field, and is not only an excellent gospel singer, but he is a fine personal soul winner and leader of young people.

Rev. Smith and Bro. Cooper left for Tennessee where they are to hold another revival. We commend this fine team to any church anywhere.

May God bless them both in the prayer of Rev. Nix and his congregation.

Mrs. Ray Roddy, Reporter.

BR

"Bragson talks a great deal about his family tree."

"Yes, a family tree is much like other trees—the smallest twigs do the most rustling."

**RASHES** Superficial or Externally Caused  
• RELIEVE the stinging itch—alloy  
• irritation, and thus quicken healing  
Begin to use soothing Resinol today.  
**RESINOL**

## DECATUR, GEORGIA

April 13 to 27 was a high period in the history of the First Baptist Church of Decatur, Ga. Dr. Roland Q. Leavell led in an evangelistic campaign in this church along with his directing of a simultaneous campaign in forty of the churches of the Atlanta Association.

One hundred and twenty-six people joined during this time, sixty-one of them for baptism and sixty-five of them for admission by letter. We can not too highly praise the program of visitation which Dr. Leavell inaugurated and which is to be a regular weekly feature of the church. Meeting each evening at 5:45 for supper, we went out two by two at 6:30 and made one or two contacts. During the time of the meeting there was more than one decision per night, per team of two. We feel that this was the greatest contribution of the meeting and it will have lasting effect on the plan of the church.

BR

"What would your wife say if you bought a new car?"

"Look out for that boy on the bicycle. Be careful now. Don't hit that truck. There's a stop sign. Why don't you watch where you're going? Will you never learn?"

BR

Dad: "Well, what kind of grades did you make in your finals?"

Son: "All right in everything but one study, and in that I am like Washington, Jefferson and Lincoln."

Dad: "Why, how's that?"

Son: "I went down in history."

## Red Hills

By Marel Brown

In poetic prose and accompanying appropriate verse this gifted daughter of Georgia combines philosophy and story; sentiment and inspiration. An unusual volume, and we have never published a more charming book. For young people and their friends and all who appreciate lovely messages in beautiful English.

\$1.00

## Orchids and Edelweiss

By Rosalee Mills Appleby



Readers of the books of this consecrated and marvelously efficient missionary will give this latest volume cordial welcome. Orchids grow in the valley, edelweiss on

the mountain top—in this volume the author gives us glimpses in the realm of the devotional and spiritual for which we are everlastingly grateful.

\$1.00

## BAPTIST BOOK STORE

500 E. Capitol Street  
Jackson, Mississippi



# THE BEGINNING OF THE SUNDAY SCHOOL BOARD

William Francis Powell

Pastor, First Baptist Church, Nashville, Tenn.; and  
President of the Baptist Sunday School Board

For forty-six years after the organization of the Southern Baptist Convention and many years preceding that date, our struggling Baptist churches and mission Sunday schools in the South suffered the serious lack of an agency among them for the publication, sale, and distribution of Sunday school and other religious literature. Twice efforts to carry on such a project had failed. A great publishing agency outside the bounds of the Convention covered the Southern field commercially in a way. Some of our strongest men in different sections of the South were engaged to write for this agency, to speak for the agency on occasions, and to represent it.

The idea of undertaking to publish our own literature after former failures and with discouraging conditions prevalent was not popular. But the greatest need of the war-ruined and reconstruction-wrecked Southland's struggling Baptist churches was to have their own Sunday school lessons in full, to own and to operate their own publication and distribution program.

To sketch the beginning of this most needed agency and to remember with Southern Baptists the men who made it possible is to say in the words of Prime Minister Churchill, when praising the pilots of the Royal Air Force recently, "Never in the field of human conflict was so much owed by so many to so few." Southern Baptists on down through the unfolding forever, all enlightened Christendom, and a lost world awakened are their debtors. Measured by the need the Board has met, the service it has rendered, the success it has attained and the opportunities before its outreaching enterprises, the student of the rise and progress of great institutions will find no parallel to the indebtedness due these few men who founded our Sunday School Board.

We remember with the thrill of deep appreciation Dr. John A. Broadus' pleading and moving the Convention in Atlanta "that we do not merge with the Northern Convention," when the problem was the provision of our Sunday school periodicals and the poverty of our situation in the South. And, then, some fifteen years later in 1891, in Birmingham, his dramatically moving the Convention in the power of God to vote without discussion on authorizing the organization of a Sunday School Board, and after the recommendation to launch the Board had carried overwhelmingly, sitting down and trembling with emotion while tears streamed down his face. And the classic Dr. Basil Manly, scholar and seminary professor, carrying the cause of Sunday school periodicals in great heart and brilliant brain until the day dawned which without him and Broadus might never have been. And Dr. I. T. Tichenor, of the Home Mission Board, and his long fight for our own literature and how the Home Board kept the Kind Words series going, so great was his faith in the need and possibilities of Southern Baptists. And how God raised up Dr. James Marion Frost, a pastor in Richmond, Virginia, to whom the Lord gave a vision one winter night of the Sunday School Board that was to be. "God touched me and I thought it," he said later. God touched others through him until the South thought it, and the vision became real before men. And the Convention at Birmingham in 1891 appointed forty men throughout its bounds to organize and launch the new Sunday School Board. Only ten of these men came to Nashville as appointed. But ten came!

They met in the pastor's study of the First Baptist Church for such adventurous purpose. Only two of the thirty who did not come wrote about their absence. They were Dr. R. J. Willingham, then touring Europe, and A. D. Sears of Clarksville, Tennessee, confined at home with a broken hip. The names of the ten who met and organized what has become the greatest religious publishing agency in the world were: W. R. L. Smith, George A. Lofton, T. S. Meek, M. B. Pilcher, C. S. Gardner, E. E. Folk, R. R. Caldwell, J. M. Senter, I. P. Trotter, and M. M. Riley.

And Dr. Frost, the founder of the Board and

his associates of the first years: Dr. E. M. Boykin editor, and M. E. Dunaway, still with us, who wrapped the first package with his own hands. Those were the days! Dr. Frost's small desk was first in the office of the editor of the Baptist and Reflector. And he carried the accounts of the Board in a little notebook in his vest pocket. And they struggled on. One time Mrs. Frost advanced her share of the family fortune, which had come to her, to keep things going.

Dr. Frost never forgot that the Board was to live and grow by the prayers and the patronage of the individual churches all over the South. And, so, while he would count up the day's orders from churches and Sunday schools over the South he would chant, "A thousand rills from a thousand hills make up a mighty river."

What a picture and what a prophecy—of grace as well as geography! From those rills and from those hills a river of revenue has grown so large that eight million dollars out of the Board's earnings in the last fifty years have been put into Convention and kingdom interests. But a river mightier than material meaning or measurement has grown, like Ezekiel's vision—and wherever the river has gone there is Life. In fact, the publications of the Board, as blessed of God, are like the leaves of the Tree of Life for the healing of the nations.

And those immortal few who began with the Board's beginning will never be forgotten nor cease to live. In their place the Spirit of God has called a multitude of men and women, the greatest of their age, so true to their entrusted task that the dropped stitches of vanished hands are woven again on the looms of their living love.—Baptist Builder.

—BR—

## MAY TIME

When Life was young with yellow hair  
And sweet with clinging kisses,  
When not a breast of love was bare  
And hearts beat high with blisses,

When every youth and every maid  
In every wind and weather,  
Turned every common glen and glade  
To fairyland together,

When every bush possessed its bird  
And every bird was singing,  
When every little song I heard  
Was like an angel winging,

Before I ever even knew  
That life at times is tragic,  
When every word to me was true  
And earth was mirth and magic,

When all of these and more beside  
Touched every thorn with roses,  
I came to claim you for my bride,  
I came with April posies.

Your eyes, your lips, your hands, your hair,  
Were May and April blended.  
I saw you standing, smiling there,  
With eager arms extended.

My heart knelt down to worship you  
With all its adoration,  
The only love it ever knew,  
The May Time's incarnation.

Those olden, golden days are dead,  
Those times of song and story;  
And sterner truths have come instead  
With shrouds for clouds of glory.

But while the earth and sky and sea,  
Alas, have lost their glamour,  
And wonder things that used to be  
Have ceased amid the clamor.

Through all the range of all the change  
One spell is broken never;  
With magic art, your hold my heart,  
You are the same forever.

David E. Guyton,  
Blue Mountain, Mississippi.

Last year in our Foreign Mission fields 18,542 were received for baptism, the largest number ever received in any one year except 1939 when 18,606 were reported.

If the government spends three times as much in enforcing the liquor laws and punishing crime caused by liquor as the government receives in revenue from liquor, that means the government is subsidizing the liquor business. The taxpayer foots the bills.

There were five Southern Baptist Missionaries on the Egyptian Zanzan which was sunk by a German raider. The report from Berlin is that all passengers were taken to land in Southwestern France.

Mr. Keith von Hagen, alumnus of Mississippi College, who has been in the employ of the Sunday School Board in Nashville for several years, has been made Secretary of the Order Department.

Senator Josh Lee of Oklahoma says the bill to prohibit the sale of intoxicating liquors in and near military camps was reported favorably by the Senate Committee.

Southern Baptists baptized last year 245,000 people, which was 23,665 less than the year before.

W. M. U. Training School graduates from Mississippi include Bessie Lee Purvis, Laurel; Waudine Storey, Philadelphia; Mary Elizabeth Ainsworth, Bay Springs; Dorothy Dear, Canton; Casile Carver Middleton, Sardis, and Edna Ruth Rea, Sherman.

We had a series of meetings in the North Carrollton Baptist Church the first week in May, which we believe resulted in much good. Very few additions to the church but somewhat a spiritual awakening in the church. The attendance was good and increased with each passing service. No outside help was employed. To HIM be glory for all the success.—Pastor C. S. Thomas.

Pastor C. S. Thomas begins the revival meeting in Old Carrollton church June 1.

The Watchman-Examiner says that this year for the first time since its organization the Northern Baptist Convention raised its full budget.

It is generally believed that the disappearance of the "Boston Transcript" from the field of secular journalism is a sad commentary of the intellectual standards of our day. The Transcript was a symbol of New England virute. The passing of the "Youth's Companion," published for generations in Boston was in like manner a sign of decadence. Journalism has to be "smart" to survive today. A Hollywood stench is the most popular perfume.

It is said that the churches known hitherto as the United Brethren and the Evangelical Church are uniting, the first having 377,388 members and the latter 322,390. All preachers hereafter are to be known as "elders." Hitherto the United Brethren have had "bishops."

The Watchman-Examiner tells us that the first President of Judson College in Marion, Alabama, Milo P. Jewett, was afterward instrumental in founding Vassar College.

In America we spend \$13.00 per capita on all kinds of Education and \$40.00 for liquor. "And reckonest thou—that thou shalt escape the judgment of God." Rom. 2:1.

Dr. Hendon M. Harris, missionary in the interior of China, is preparing to return to America on furlough. He has been four years in territory occupied by Japanese and has been in constant strain. Mrs. Harris is in Memphis, Tennessee, 1970 Union and Rembrandt Sts. She has been visiting places in Mississippi, Illinois, Kentucky, Alabama and Florida. She can come to places in Mississippi in June which are accessible by bus or railroad.

The Dean of the Missouri College of Agriculture urges his students to enroll in courses of religious instruction for the sake of their usefulness to the communities in which they expect to live.

Florida Baptists increased their giving last year but declined in the number of baptisms.

Seventeen of the Blue Mountain students plan to go to Ridgecrest for the Baptist Student retreat June 11-19.

Rev. A. C. Johnson has resigned the care of Mt. Pisgah Church, Raleigh, Tennessee and will be available for meetings for the summer.



# AN URGENT GOSPEL FAVING THE WAY TO PEACE

Scripture Basis: Philippians 4:1-7

(Published by request of Simpson County W. M. U.)

What kind of gospel should direct us to peace?

What message has stood the test of years? Has it been Hitler's Nazism, or Mussolini's Fascism, or Stalin's Communism? We know that there is only one message that has proved itself able to stand the trials and discouragements of a thousand years and more. Many times Christianity has won a battle. David, with only his sling shot and with God behind him, was able to slay a giant. The trusting Samson was able to conquer an army with only a small band of alert and intelligent men, with God as his leader. But although God has aided in many battles, He is not a warring God. He is a God of peace. Paul in his letter to the Hebrews tells us that He is a God of peace. A peace-loving child of God has certain qualities that distinguish them and that will stand true to a test. Let us search our lives and see if we are preparing ourselves for this urgent message of peace. Paul, in his letter to the Philippians outlines qualities for a child of God whose way may seem beset with troubles. Paul wrote this divinely inspired message to a people who had become discouraged and sad, the way seeming dark and steep, just as it does in our country today.

Today we need to remain steadfast in the way of God and let Him direct our paths. Could you stand the test as did Daniel when he was thrown in the lion's den? After he proved true to God in the den, the king of that country sent out a decree that all men must tremble and fear before the God of Daniel. Have you proved true and steadfast in your faith?

The story is told of a woman who established a mission near a saloon, because that was the only accessible house. The keeper of the saloon gave her a great deal of trouble. One day upon hearing his cries, she rushed in and saved him from death by a drunken man. Through his illness, she was very kind to him. Finally, after much prayer and her steadfast hope, the woman was happy to see her mission be extended into the saloon, and the keeper became one of the most faithful workers.

A Christian is able to show everyone the power of Christ by his cheerful countenance. His happy heart is radiated and shines in his face. Let us obey Paul's exhortation to "rejoice in the way of the Lord." One child, whose mother had just died, was able to win her father to Christ because of her smile. Her baby was wasting away and her heart was sad. Her father, who was drowning his sorrow in drink, saw that she remained smiling all through the dark hours. When she told him of the "Great Physician" he began to ask questions and became a child of God.

A person that has the peace of God in his heart is a calm, collected person. They do not have to rush from one party to another, or from one dance hall to another to be happy, for they know that God will guide them.

Paul exhorts the Philippians to be thankful for their salvation. If we

are presented with a gift, we readily thank the person that gives it. When God has given the greatest gift of all, salvation, we should be much more ready to thank Him.

We are able to reason problems out and ask God for guidance in our reasoning.

A child of God is helpful. His life is characterized by that statement, "By serving others we serve Christ." Serve God by making the way easier for someone else.

You say, "How may we get this knowledge?" We should faithfully study God's Word and then pray for strength and understanding to live by His Word. He shows us a true life.

Then as selfish people of the world we ask if we are to receive any reward. We have the reward of life everlasting. Paul says that we receive promise of "A peace that passeth all understanding."

If we place these things in our lives and seek to come closer to God, we are doing our part for peace. The message will spread and heal the wounds of the nations. God alone is the salvation of the world. May we serve Him wherever we are called.

The world needs salvation today as the war clouds darken. They seek peace. Let us give them the tried and proved gospel that will save the world—God.

Miss Mary F. McDonald.

## ON TO RIDGECREST

Ridgecrest Day was celebrated with true Ridgecrest spirit at Blue Mountain College on May 14th. An attractive poster on the B. S. U. bulletin board (affectionately called "Cicero Theophilus") aroused everyone's interest in the events of the day.

Morning Watch was held by the spring in the dell. Meal time was made merry by the singing of various Ridgecrest songs in the dining rooms. At each table there was a placard bearing the name of a state. Noon-day prayer meeting was led by Miss Frances Fraser, who based her very inspiring talk on the words, "I will lift up my eyes unto the hills." Ridgecrest was again emphasized in connection with the mission study at Y. W. A. In each circle, someone told of the blessings and enjoyment she had experienced at Ridgecrest. At the regular mid-week prayer service, Dr. Ernest Cox compared parallel Biblical and human sayings and showed the superior discernment of those of the Bible. The climax of the day was the campfire service by the lake. There, under the light of the stars, Mr. David E. Guyton brought a heart message on "What God Means to Me," urging the girls to realize, utilize, and capitalize God in their lives. For the closing meditation, a trio sang "Jesus Revealed in Me." Then, across the lake, came the clear tones of a trombone playing "An Evening Prayer."

Ridgecrest Day proved to be a mountain top experience which offered a glimpse of happy days ahead.

Ruth Garcia, Reporter.

Said an excited citizen to a candidate: "I wouldn't vote for you if you were the Angel Gabriel."

To which the politician replied: "If I were the Angel Gabriel, you would not even be in my precinct."

## THE CENTRAL QUESTION OF CHRISTIANITY

Digest of Message by Dr. George W. Truett at Southern Baptist Convention, Birmingham, Ala., Sunday Afternoon, May 18, 1941

This question is stated in the five brief words: "What think ye of Christ?"

We are hearing endless discussions upon the serious questions of the day—such as the question of capital and labor, questions of taxation and finance, questions of national and international legislation, questions of law enforcement and good citizenship, and just now the poignant question as to the cause and cure of bloody, inhuman, merciless war. All these are important questions, important enough to challenge the serious consideration of us all. But there is one question that takes precedence of any and all these questions and of any others that might be named, and that question is asked by Jesus: "What think ye of Christ?" Jesus asked this question when men were plying Him with casuistical and secondary questions.

It is a matter of infinite importance what one thinks of Christ. His question relates directly to Himself, for He, and not some other person nor some institution, is the spiritual hope and help of humanity.

Christianity stands or falls with the Person of Christ. From whatever viewpoint He shall be considered, His superhuman character stands out fully attested. His words, His works, His character, each and all, sublimely attest His Divine claims.

His Gospel irresistibly attests His Divine character and claims. Wherever the facts concerning His death and resurrection are faithfully proclaimed, men out of every nation, tribe and tongue, turn to Him as their Savior and Lord. This very hour He is saving Indian pariahs, Korean demon-worshippers, African hottentots, Buddhist scholars, South Sea cannibals, and people of all lands and conditions around the encircling globe.

Best of all, Christ's Gospel is attested in human experience. Christ submits Himself to the scientific test of demonstration by experiment. The final datum of all science and philosophy is the datum of experience. Christ's standing challenge to all humanity is, "If any man willeth to do the will of God, he shall know of the teaching, whether it be of God." The demonstrations of Christ's forgiving and saving power are in evidence, whichever way our eyes may turn. Christ meets the test of life. We can go bravely on with life's trying burdens and battles because of the inner consciousness that His grace and promises are sufficient for us. He meets the test of death. He gives His people the consciousness and joyful sense of victory, even as they are called to pass through this Valley of Shadows. He gives them the victorious assurance that when this valley is crossed they shall be with Him in the Land of Life where all the conditions shall forever be perfect. Surely such a Saviour and Lord should have our utmost devotion now and forevermore.

## WORDS OF THE LATE SENATOR SHEPPARD OF TEXAS

Mr. President, we are in an era of transition. Our nation is being tested in one of those tragic moments which from time to time have have tried the souls of men! . . . If ever there existed need for sobriety, for calm and sane deliberation, for self-possession, for the full exercise of human faculties, for the employment of skill and judgment, for keen perceptiveness, for balance and mental poise, that need exists at this time. . . .

One of the major concerns of the people of the United States is the problem of national defense. An attitude of government which permits and encourages the expenditure of billions for useless intoxicants impairs the greatest material and moral resources of the nation, a resource most vital in time of war—its man power. No one, wet or dry, will argue that either the physical or mental well-being of men is increased by indulgence in intoxicants. And yet the strength, endurance, intelligence and alertness of our forces on land and sea are even more important than the ships they sail, the airplanes they fly or the guns they fire. . . .

—BR—

## WHY PETITION THE PRESIDENT?

N. S. Jackson, Superintendent, Mississippi Anti-Saloon League

1—If drinking is not curbed and drink eliminated from training camps thousands of our sons will return home from camps confirmed drunkards.

2—If war comes and drinking is not restrained our sons, in all probability, will be sent into battle by officers whose brains are befogged by drink. This will result in the death of thousands unnecessarily.

3—Drink constitutes the greatest hindrance to the training of an efficient army to defend and preserve the American way of life.

4—The President as Commander-in-Chief of the Army has the power and authority to act, and we as American citizens have the right to petition.

The call comes to sacrifice, and every loyal American is willing to make whatever sacrifice necessary, but we should insist that the unnecessary and non-essential be eliminated first.

If you have a copy of the petition get as many signatures as possible and return the signed petitions to the Anti-Saloon League, Jackson. If you do not have a copy, write your League and a copy will be sent by RETURN MAIL.

## Hillman College

CLINTON, MISS.

A Heritage that few schools can claim.

A long History that few can equal. A Christian environment that none can excel.

Six weeks terms that are modern and effective.

Advantages in Music that are remarkable and unusual.

Dormitories and Student Homes that are attractive and home-like.

A Campus that is beautiful and restful.

A delightful school for girls of character and purpose.

WRITE FOR CATALOGUE



## HUNGARY IN WAR TIME

(Continued from Page One)

gawky soldiers looked greatly embarrassed and fidgeted with their steel-pointed rifles.

The duel was halted by the whistle of the train, which then began to move out towards Hungary. The officials, angry and discomforted, bolted for the door, followed by their armed guard. They did not quite dare haul me off the train. I suppose they wished me to shell out a little bribe money.

The train moved out, and I sat in uncertainty, wondering if the officials would return. Not sure yet where we were, I looked out of the window and read the answer cut in white stones on the grassy embankment: the Hungarian slogan, "No. No—Never!" I was safe in Hungary.

Coming out of Rumania into Hungary is passing from the barbarous Balkans into civilization. The Hungarian officials were very courteous, and we talked in alternating French or German about the situation in Rumania, and about the war of 1914-18 in which we had been officers on opposing sides.

Another short line train took me to Debrecen, second city of Hungary, where I spent the night, returning to Budapest by fast train next day. In the beautiful city life seemed quite normal except for the great number of soldiers on the street and the smartly dressed and heel-clicking officers everywhere. The officers always carried swords and I figured out that these ornamental but rather useless weapons might serve to keep the flies off the left side of the wearer. It always irritates me to see people swaggering around with weapons in peaceful places.

For the moment news was quiet and I discontinued my working connection with the news bureau, which now had more than enough American correspondents. News bureaus were being closed in several cities in German-occupied Europe.

I found myself weary after my sixteen days on the go, for a reporter loses sleep and is under nervous strain in such circumstances, even while he finds the experiences enjoyable. So I took a three-day excursion to Lake Balaton, southwest of Budapest, a delightful resort area. In one of the small cities along the long lake, I enjoyed the bathing and browning in the sun on the grassy beach. It was one of the few warm-weather periods of a cold, wet summer.

After another short stay in Budapest, I decided to accept the invitation of some Hungarian friends and visit Eger, an old city 100 miles northeast of Budapest. My friends were a young woman school teacher whom I had met on the boat, her fiancé, their families and their friends. The young woman had just returned from a year of teaching in Canada and spoke English well. But the others spoke only Hungarian.

I was treated with true Hungarian hospitality in Eger. I enjoyed the hot mineral springs which are famous there, and trips into the country with my young friends. Three of us went on a bicycle ride one day, through several villages and along a tree-lined highway to the mountainous hills. The Eger newspaper folk heard I was there, interviewed me, and had a long and queer-looking article in the paper about me. The

mayor and the "stuhlrichter"—whom I took to be city or district judge—called on me and offered me many courtesies.

A Jewish storekeeper, selling me camera films, said he had read about me. He wanted to know what President Roosevelt's religion was, and asked why the Germans declared his real name was "Rosenfeld." I could not enlighten him authoritatively.

Eger has a very interesting public market square, where some Gypsies are to be found among other peasants. Many of the peasant women, selling their vegetables, fruits and flowers, have strikingly fine, heavy hair coiled under the headdress. I learned later that these are Jews, of a special sect, and that their heads are shaved, a wig being worn.

Strikingly, I saw no coffee houses open in Eger. The coffee house (Kavahaz) is an important feature of Hungarian cities. I learned these in Eger had been closed because they were owned by Jews.

Everywhere in Southeast Europe I encountered the most conflicting data about the status of Jews. Everywhere I found Jews living in affluence, and everywhere I found Jews suffering some form of discrimination, usually economic persecution. My friends coming up from Bucharest at this time talked confidentially of the new, Nazi-inspired, anti-Semitic laws in Rumania. Apparently they were designed to enrich the government or the public officials; Jews with money (and they seemed to have money) bought exemption, and even sometimes bought high honors, and lived in high style.

In Eger I visited the astronomical observatory which they said was the first built in Europe; the slender minaret, relic of Turkish occupation, though there is no Moslem in the city; and the hill fortress with its deep underground galleries full of bones and other reminders of the defense of the city against the Turkish barbarians.

I finished my Eger tour by going with my friends to the village home of one of them to spend the night. We went by train to Fuzesarbony, and expected to find a horse-drawn cart to meet us and carry us to Besenjotelek, the village. At first no cart was to be had, all being taken over for military purposes, but at length we found one and were drawn along the dusty road between two bony horses. The visit among the village people was a delightful one, increasing my understanding of these people.

Next day we returned to the railroad town by a similar cart, only to miss the train by five minutes. I waited eight hours in this town for the next train to Budapest. Some soldiers in the small tavern where I stayed got suspicious of me and reported me to the gendarmes. A pair of these robust, well-armed, quiet-spoken chaps with black rooster feathers in their hats, called on me and interrogated me. My explanations were made through the medium of a Jewish giantess, who seemed to be running the tavern, and were accepted. You just can't get away from the Jews in Southwest Europe.

Returning on the train to Budapest, thoroughly tired by this time, I had to stand in my crowded compartment. Three large Jewish women occupied all four seats, chatter-



Presidents of extra-curricular groups of Blue Mountain College for next session, top to bottom:

Euzelians, Rebecca Reid, Greenville, S. C.; Eunomians, Martha Lynn Brame, Yazoo City; Modenians, Marion Dempsey, Lexington, Massachusetts.

"Lady," said the beggar, "could you gimme a quarter to get where me family is?"

"Certainly, my poor man, here's a quarter. Where is your family?"

"At de movies."

—BR—

Father: "Son, every time you do wrong I get another gray hair."

Little Boy: "My, dad, you must a' been awful! Look at grandpa!"

—BR—

"Are you going to take the car out in this rainstorm?"

"Certainly, it's a driving rain, isn't it?"

ing and eating all the two hour journey.

The next day was August 1, and I turned my attention fully to the task of getting back to America. This task gave me plenty of agony, and I will tell about that in the next article.

## BSU OFFICERS INSTALLED AT DELTA STATE

In an impressive candle light service at the Cleveland Baptist Church the Baptist Student Union officers of Delta State Teachers College for 1941-42 were installed Sunday night May 18.

Heading the new BSU Council is President Louise Woodward of Cleveland, an active worker among Baptist students her two years at Delta State. Other officers include: first vice-president, James McDaniels, Morton; second vice-president, Rea Thweatt, Cleveland; third vice-president, Janie Anding, Flora; secretary-treasurer, Nell Douglas, Goodman; reporter, Carolyn Templeton, Hollandale; chorister, Mary Ruth Simmons, Skene; pianist, Emily Barkemeyer, West Point; faculty advisor, Mr. R. L. Caylor; pastor-advisor, Dr. Ira Eavenson; YWA president, Gladys Smith, Shaw; BTU president, Denton Johnson, Laurel; president of the college Sunday School class, Edna Gentry, Baldwin; Baptist Student representative, Mary Evans, Becker.

Dr. Eavenson introduced the BSU president for 1940-41, Ethel McKeithen of Meridian, and lighted her candle. She in turn extended her appreciation to Dr. Eavenson and members of the church for their work among the students. She then introduced the old officers, the officers for 1940-41. They included: first vice-president, Emma Lee Sturdivant; second vice-president, Arline Howard; third vice-president, Louise Woodward; secretary-treasurer, Carolyn Templeton; reporter, Gains Hawkins; chorister, Denton Johnson; pianist, Nell Douglas; faculty advisor, Mr. Caylor; pastor advisor, Dr. Eavenson; YWA president, Edna Gentry; BTU president, Jo Nelle Gregory; president of the college Sunday School class, Miriam Steen.

Miss McKeithen, having served her term faithfully and capably, now lighted the candle of the new president, with the prayer that The Light might never go out on the campus of Delta State.

Miss Woodward lighted the candle of each of the new officers and concluded the program by singing the BSU song.

Carolyn Templeton,  
Reporter.

## AN APPRECIATION

In the recent going of Brother W. H. James, there fell from the ranks of the ministry one of the noblest souls among Mississippi preachers. He did his life's work in obscure places, but he did it well. Due to a lack of many advantages in his boyhood, he had many difficulties to overcome; this he did in a remarkable way. Having roomed with him one year at Mississippi College, I found him to be one of the most sterling characters of my acquaintance. He was big-hearted, loyal, earnest and sacrificial. He loved lost people and constantly won them to Christ. He was an excellent gospel preacher. The churches he served always showed development and progress and reinforced the denominational program. He was a good pastor and with such talents and training as were his "he served his generation by the will of God." All who do as much will do well indeed.

—J. A. Barnhill.